DOCUMENT RESUME

ED 078 262 AC 014 446

AUTHOR	Smith, G. A., Ed.; Jolson, A., Ed.
TITLE	The Role of the Church in Rural Development. Report on the Proceedings and Recommendations of the Working Conference (Salisbury, Rhodesia, August 27-30, 1972).
INSTITUTION	Agricultural Missions, Inc., New York, N.Y.
PUB DATE	72
NOTE	115p.
EDRS PRICE	MF-$0.65 HC-$6.58
DESCRIPTORS	*Church Role; *Conference Reports; *Rural Development; *Rural Extension; *Training Techniques
IDENTIFIERS	*Rhodesia

ABSTRACT

The proceedings of a national conference to examine the present situation and needs in rural areas of Rhodesia and to formulate a strategy of joint Christian participation in development are provided. The conference program centered around three main themes: Training Schemes, Extension and Development in Rural Areas, and Ecumenical Action in Rural Development. The proceedings are organized as follows: (1) introductory presentations of major themes, (2) group discussions of topics arising from major themes, (3) group reports on topics to plenary session, and (4) group reports and conference recommendations. Appendixes provide the conference program, list of participants, Guidelines for Rural Development, Regional Consultations, Resume of Background Papers, A Note on the Mission Farms Consultation, Daily Devotions, and Toward a Theory of Development. (DB)

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The Role of the Church in Rural Development

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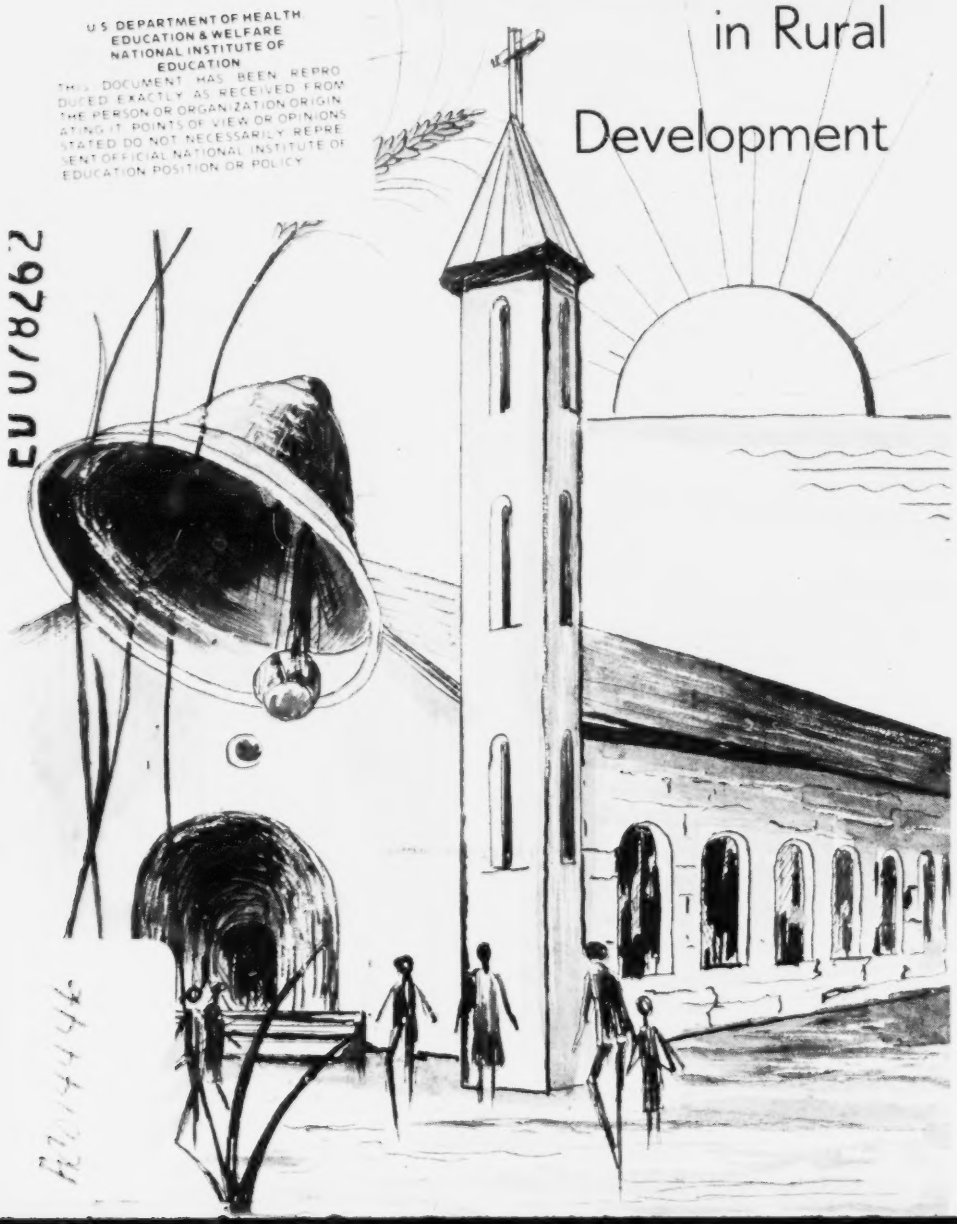

The Role of the Church in Rural Development

Agricultural Missions INC
in association with the Rhodesian Churches

The Role of the Church in Rural Development

Report on the proceedings and
Recommendations of the Working Conference

The Role of the Church in Rural Development
Held at the University of Rhodesia, Salisbury
27th to 30th August, 1972

Edited by: G.A. Smith and
A. Jolson S.J.

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FOREWORD

The problems of the Third World hold the center of the international stage in these post-World War II decades of national development. At times these problems appear incomprehensible, almost insoluble. Rather than yield to defeatism, discouragement or despair increasingly the churches have accepted the special responsibility which is theirs by reason of the church's Mission and special position of trust the church holds with the developing peoples of the Third World. Nowhere is this responsibility clearer or the need greater than in the challenging opportunity presented by Rhodesia today.

The National Conference on The Role of the Churches in Rural Development is a concrete manifestation of an acceptance of this responsibility and position of trust. Moreover, it recognized the imperative need for the churches to work together in carrying out this responsibility. Time and resources are limited and the goal of development is not one of self-interest on the part of any particular Church. So the churches joined together in this Conference in the spirit of unity and a common interest. Every church representative seemed to sense the incarnational spirit which has swept through the Christian world. This spirit which recognizes that Jesus Christ came into this world and loved and worked in this world was especially enunciated by the Second Vatican Council and by good Pope John XXIII himself. The implication for Christians is that they are the extension of Christ and must carry on His work in loving and developing this world in the bit of time which is theirs.

The results of the Conference express admirably a positive and constructive spirit which is exactly the message of Christ and which is very much needed in our times and circumstances in Rhodesia. The unanimous resolution of the Conference that this final report should be entitled, "The role of **The Church** in Rural Development", is living proof of this spirit.

The Conference is most indebted to Agricultural Missions of New York, all of the churchmen and churchwomen and to the University of Rhodesia for their cooperation and participation. Our gratitude also goes to: Mr. P.A. Wakerley for his help in recording the Conference, Mr. A.P. Knottenbelt and his staff of Manfred Hodson Hall, Miss Gunni Silander and Mrs. Jean Blumeris, our faithful secretaries, Mrs. Anne Alhadeff for preparing the Conference manuscript and to Mr. O. Nocchi for our expressive cover.

A conference is many words, the efforts of many, much discussion and conversation. As such the conference is recorded and represented in this report. Still it is the hope of this Conference that the record catches its buoyant and optimistic spirit and

that its resolutions will lead to action and that everyone sharing this report will be moved to act in this same positive and constructive spirit which inspired the Conference, animated its sessions and lives in its results.

Alfred J. Jolson, S.J.
Chairman,
The Role of the Churches in Rural Development

ORGANISATION OF THE CONFERENCE

Background and Objectives

Towards the end of October, 1971, two representatives of Agricultural Missions, Inc: J. Benton Rhoades — Executive Secretary and Dr. Dean Freudenberger — Agricultural Programs Consultant ,visited Rhodesia to assess how the Rhodesian churches might be assisted to undertake development in the rural areas.

An informal meeting was arranged by Mr. G.C. Grant, Field Secretary of the United Methodist Church in Rhodesia, which was attended by representatives from various churches and other organisations involved in aspects of rural development. From this meeting a number of concerns emerged: What should be done with Mission Farms? What can the churches do to help their people in the Tribal Trust Lands? What can be done to make laity and church personnel aware of and feel responsibility towards the best use of land and other natural resources? etc.

It was agreed that there was a need for the churches to come together to discuss these and similar problems and following the visit of the representatives of Agricultural Missions, Inc., an ad hoc planning committee was called into being by Mr. G.C. Grant.

This committee consisted of Mr. G.C. Grant (Chairman), Miss C. Armstrong, Rev. L. Blomquist, Mr. R. Henson and Mr. G.A. Smith. Within a few months Mr. Grant left Rhodesia on retirement, and Rev. A. Jolson agreed to take his place as chairman. Miss Armstrong also left Rhodesia to take up a teaching post in the USA and the committee was expanded to include Miss O. Mukuna, Mr. N.D. Rogers, Mr. C. Watyoka, Rev. J. Elsener and Rev. Morley Wright.

At an early stage the planning committee agreed on the need for a national conference, widely representative of the Christian church in Rhodesia, to consider the role of the church in rural development. As a preliminary to the national conference it was decided that a series of two-day regional consultations would be held on the same theme. It was considered that the regional consultations would be valuable in highlighting regional problems, in suggesting guidelines for the national conference, and in enabling wider participation of those involved in rural development.

Agricultural Missions, Inc., generously agreed to finance both the regional consultations and the national conference, and the Principal, Rev. Professor R. Craig, agreed that the University of Rhodesia should be host to the National Conference.

Regional consultations were organised by Mr. R. Henson (Matabeleland), Rev. L. Blomquist (Manicaland), Rev. J. Elsener (Midlands/Victoria) and Mr. G.A. Smith (Mashonaland) in

January/February, 1972, and were attended by 127 participants, most of whom were involved at the action level in various aspects of rural development.

Because there are special problems concerned with mission farms, the planning committee decided that this aspect of rural development should be considered separately. It was thus decided to hold a separate conference on mission farms, and Mr. N.D. Rogers agreed to organise this. The conference on mission farms was held at Driefontein in June, 1972, and was attended by thirty-five participants intimately concerned with mission farms from nine different denominations.

In addition to the conference report which has been published, a major outcome of the mission farms conference was the establishment of a consultative and co-ordinating committee to advise the heads of denominations and individual missions on matters of common concern, with particular reference to the present problems of mission farms.

Once the regional consultations and the mission farms conference had been completed the broad outline of the national conference was agreed upon, and detailed planning was left to Salisbury members of the planning committee.

The aim of the national conference was considered in the regional consultations, and it was decided that it should not be discussed again but stated as: TO EXAMINE THE PRESENT SITUATION AND NEEDS IN RURAL AREAS AND TO FORMULATE A STRATEGY OF JOINT CHRISTIAN PARTICIPATION IN DEVELOPMENT.

In stating this aim the planning committee made the two assumptions — the church has a role in rural development and there should be joint action, for the following reasons:—

1. The church has long been actively involved in education, but most schools have now been handed over to local councils or committees. There is a need to reestablish everyday contact with the people and their needs.

2. Various denominations in the church are already actively engaged in rural development. They have begun to come to grips with the problems facing their people and feel that the whole church should be involved.

3. The church has the trust and confidence of many groups of people scattered throughout the country. This unique relationship between the various denominations and their members can be the basis for meaningful communication to further rural development.

4. Those already involved believe that the different denominations should work together. There may be local variations, but similar situations and basic problems are widespread in the rural areas of Rhodesia. There is much to be gained by joint planning

and action and this can be the basis for a practical ecumenical programme.

5. There is increasing interest in the 'Theology of Development' — God's purpose for the world and Christian participation in the problems of development. The time is appropriate for wholehearted Church participation in rural development.

Programme and Procedure -- National Conference

The Invocation and Welcome was extended to Conference delegates by Rev. Professor Robert Craig, Principal and Vice-Chancellor of the University of Rhodesia on Sunday evening, 27 August. This was followed by a working session when Conference aims were outlined and delegates were briefed on the forthcoming day-to-day organisation of the conference.

The conference organisers were extremely fortunate in obtaining the participation of Dr. E.F. Schumacher, founder of the Intermediate Technology Group in the United Kingdom, who delivered the introductory keynote address entitled: **The Church and Rural Development — Some Suggestions.** Dr. Schumacher later gave a public lecture entitled: **Guidelines for Rural Development,** and made valuable contributions to the conference discussions.

The Conference programme was built around three main themes which emerged as areas of concern from the regional consultations, namely:—

1. **Training Schemes** — involving a wide range of training courses for rural development at a number of scattered centres.
2. **Extension and Development in Rural Areas** — how might this be effectively carried out by the various denominations to meet the urgent and widespread problems underlying rural poverty?
3. **Ecumenical Action in Rural Development** — organisation needed for the various denominations to work together on a co-operative basis for rural development.

For the first two themes: 'Training Schemes' and 'Extension and Development' ten topics were developed as the basis for ten discussion groups and reports.

The remaining theme 'Ecumenical Action' was not fragmented into topics, but three important aspects of 'Ecumenical Action' were discussed and reported on by each of three discussion groups.

Each day of the Conference opened with devotions and then focussed on one of the three major conference themes. In order to set a suitable background for the theme under review and to focus on some of the issues involved, each day of the conference commenced with an introductory plenary session. These sessions orientated participatants to their task and stimulated constructive dialogue in the subsequent discussion groups.

The initial presentations consisted of two panels and a symposium.

During the first two mornings following the opening plenary sessions the conference delegates divided into five groups (according to interest) to study specific topics arising from the day's theme.

It was felt that maximum emphasis should be placed on discussion and participation by delegates because of their responsible position in their denominations and experience in the field of rural development.

Each group elected a chairman and rapporteur from amongst its members. The chairman was responsible for guiding discussion and the rapporteur for compiling a report for presentation to an afternoon plenary session of the Conference.

The discussions were structured along the folowing lines:—

1. Consideration of the discussion topic and broad agreement by the group on what should be done.
2. Problems to be considered — in order of priority: 1, 2, 3 etc.
3. Possible solutions to problems: 1, 2, 3 etc.
4. What decisions and planning are necessary: 1, 2, 3 etc.
5. Recommendations to the Conference: 1, 2, 3 etc.

On the last morning of the conference for the theme: 'Ecumenical Action', conference delegates divided into three groups and organised their discussion along the following lines:

a) The role of the church in rural development. The present position and proposals for the next decade. (It is assumed that the church has a role to play in rural development, and that there should be **joint action** in this field).
b) What co-ordination is necessary: national, regional, local.
c) Organisation and action required.

Following the topic discussions each group prepared a brief report which was presented by the rapporteur to the Conference in plenary session. The reports were then considered by the conference with the aim of reaching definite recommendations for action by the Church.

The organisation of the Conference can be represented as follows

1. Introductory presentations of major themes.
2. Groups discussed topics arising from major themes.
3. Group Reports on topics to plenary session.
4. Plenary session of Conference considered group reports and agreed on Conference recommendations.

THE CHURCH AND RURAL DEVELOPMENT: SOME SUGGESTIONS

Summary of Keynote Address by: Dr. E.F. Schumacher

Dr. Schumacher opened his address by quoting the passage on the Last Judgement from the New Testament which he suggested is the basis for Christian involvement in development — "Then the King will say to those on his right hand, Come, you whom my Father has blessed, take for your heritage the kingdom prepared for you since the foundation of the world. For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you made me welcome; naked and you clothed me, sick and you visited me, in prison and you came to see me. Then the virtuous will say to him in reply. Lord, when did we see you hungry and feed you; or thirsty and give you drink? When did we see you a stranger and make you welcome; naked and clothe you; sick or in prison and go to see you? And the King will answer, I tell you solemnly, in so far as you did this to one of the least of these brothers of mine, you did it to me."

The passage goes on: "... in so far as you neglected to do it to one of the least of these you neglected to do it to me." Thus the responsibility for involvement in development is perfectly clear.

A second reason for involvement is that the churches are already established in the rural areas in the midst of poverty and must face the situation in a comprehensive manner.

Thirdly, the biggest and most important non-governmental organisations in most parts of the world are the churches.

The task of helping people to help themselves is so difficult that Government cannot do it alone. It can only be achieved by trustful co-operation between government and non-government agencies.

The question arises whether the churches are competent to become energetically involved in the difficult task of rural development.

The communication gap between those who wish to help and those that need help was then considered by Dr. Schumacher. By and large we are rich (in their eyes), educated in a fashion, and basically townspeople. They are poor, not educated and country folk. To bridge this gap requires, thoughtful, patient and continuous effort.

One aspect of the problem of rural development is that very often the educational system accelerates the move away from rural communities of the dynamic, enterprising and gifted minority. The traditional mass of people left behind find it difficult to help themselves.

Some years ago it was estimated in China that it costs the work of thirty peasants to keep one person at university. One person at university thus consumes the work of 150 peasant years. What does the peasant get in return?

The educated person can move to a comfortable district, join the 'trade union of the privileged', and exploit his five years of University education (150 peasant years) entirely for his own benefit.

On the other hand he can accept this gift from society in the spirit of a monastic vow — that he is now obligated to work for others who cannot manage without the educated.

This is ABSOLUTELY the decisive question. Where the majority of the educated opt for privilege that society is doomed. On the other hand where the majority of the educated are concerned for others that society can determine its own future.

Education is knowledge and the ability to acquire knowledge. People can never be effectively helped except by way of knowledge. People only acquire knowledge if they make the effort to incorporate it in themselves. It is foolish to assume people can be helped with money. One can only acquire something by paying for it. i.e. making the effort to acquire knowledge.

The question of the churches can be rephrased — Do they have the knowledge and do they know where to get it so that people can help themselves? By and large the answer is No!

Education in itself does not guarantee we have the knowledge necessary for rural development. The community requires a whole range of knowledge. The community worker cannot possibly possess all this information. He must be connected with a knowledge centre or network.

Another difficulty is that if a worker is put in contact with an 'expert' the expert has probably gained his knowledge in a society which is rich, educated and town-based. He does not know how to apply knowledge when one is desperately poor and he tends to think in terms of large enterprises. These are out of the range of the poor communities, who would find maintenance difficult, even if they were given this large scale technology.

The knowledge required for self-help in rural areas is concerned with production by the masses. Mass production and complex technology is for the rich.

Small scale, capital saving technology which is simple, which is within the means of poor people is needed i.e. 'intermediate technology'.

There is a great deal of information available on small-scale technology in various parts of the world. What is needed is a world-wide network of knowledge centres at the poverty level.

Those working in rural development are isolated from each

other, and unless a conscious effort is made to create a knowledge system there will be a great duplication and waste of effort.

Dr. Schumacher then suggested how a knowledge centre for Rhodesia might be easily initiated. What is required to start is one room -- a joint office for the various participating bodies, a title and incorporation under Company law — so that the centre has identity and responsibility. In addition to collecting relevant information it is also important that this centre should have access to persons with useful knowledge. Also the network can be internationalized by contact with similar centres in both donor and recipient countries.

In concluding, Dr. Schumacher stressed the need to bring together the civil service, business people and university academics to break down mutual suspicions and pool talents.

Business men live under conditions of insecurity and have experience of creating jobs. Relevant research questions in various aspects of rural development can be investigated by universities — e.g. the translation of wind power directly into reciprocating action.

The problem of rural development is so great that it can only be successfully tackled by these groups working together. These resources must be gradually channelled so that we acquire the knowledge which is required to help people to help themselves.

Dr. E.F. Schumacher — Biographical Note

Dr. E.F. Schumacher has been economic adviser to the Coal Board in Great Britain since 1950 and Director of Statistics since 1963.

He has served as Economic Adviser to Governments and Planning Commissions in Burma, India and East Africa during the past fifteen years.

Dr. Schumacher developed the concept of Intermediate Technology which is increasingly being taken into account in the economic planning of developing countries. This concern led him in 1966 to the setting up of a private, non-profit making organisation, the Intermediate Technology Development Group Limited, which organises and disseminates knowledge of low-cost methods and equipment sitable for effective selfhelp in poor communities.

Born at Bonn, Germany, in 1911, Dr. Schumacher went to England in 1937, having previously studied as a Rhodes Scholar at New College, Oxford, and at Columbia University, New York. After several years in business, farm labouring, and journalism, he joined the Control Mission for Germany in 1946 as Economic Adviser.

Dr. Schumacher as a Christian layman has been concerned for the development of a philosophy of development informed by the Christian faith

TRAINING SCHEMES

Introductory Panel Discussion
Members of the Panel:
Dr. E.F. Schumacher, Rev. W.A. Hoskins, Mr. J. Bishop, Rev. L. Blomquist, Miss S. Ndebele.
Chairman: Rev. A. Jolson, S.J.

Rural Crafts and Intermediate Technology
Possibilities for training in the rural areas of Rhodesia.

There are many local materials which can be utilised in the production of local crafts. In addition to providing a cash income these objects can be used locally e.g. furniture and other house improvements.

The missions, by establishing training schemes, can stimulate these creative activities and help people help themselves.

Very often there is a technical problem to be solved in adapting traditional crafts for modern markets e.g. bending wire for lamp shades. This may require the designing of appropriate but simple tools to overcome the problem.

Marketing local products requires some type of co-operative. Many co-operatives have collapsed because of the complexity of the accounting system, and high audit costs. A simple accounting system has now been designed and is available from the Intermediate Technology Development Group, London. The African woman has more time for craft work than her urban counterpart. However, they need guidance on the use of their time and energy in craft work e.g. supply of materials, quality control and organisation for marketing. There is also a need for African men to support women in the development of local crafts.

It was also pointed out that women had an important role to play in educating their children in modern methods of small livestock production. In addition to providing needed protein, in the long term this would assist in improving attitudes towards livestock husbandry.

Training various levels of church personnel for rural development
The integration of rural development with spiritual and pastoral work.

The concept of leadership needs to be re-examined. It was suggested that leadership positions in the church are regarded mainly in terms of status — this is a weakness. It is a task of church leaders to train others for leadership roles by developing their aptitudes. Another weakness of Church leaders is that they regard talking as more important than doing. Leadership by example is what is required in the church of today.

There has been a tendency in the past to concentrate training of church personnel almost entirely on the spiritual aspects of their work. It is now necessary to reorientate training in terms of the "whole man".

Involvement of schools, colleges and teachers in rural development

The church has taken a dominant role in the development of the African rural primary school system during the past fifty years or so, but the syllabus does not really provide training in agriculture.

However, there are now 27 Junior Secondary Schools in rural areas which teach agriculture as a major subject. The aim of these schools is to relate what is taught in school with the local environment and development of resources, and to demonstrate to the pupils that they can make a profitable living in agriculture.

It was suggested that more printed material should be made available consisting of the main points taught to the pupils. This could take the form of practical recommendations, simply written and produced as a loose leaf text-book. The material is then easily revised, it is cheap and a very useful aid to school-leavers and farmers.

Existing training schemes: co-ordination and follow-up

The major agricultural training courses at post-primary level are at Mlezu (Ministry of Education) Esigodini (Department of Research and Specialist Services) Gloag Ranch (Presbyterian Church) and Kukwanisa (Courtauld Trust). There are also a number of other smaller training centres which offer shorter courses in various aspects of rural development.

There is a need to produce a booklet listing all training schemes — describing what training is offered and what facilities for training are available. This will then enable the churches to see what training is already available and which gaps need to be filled.

A problem is the provision of jobs for those who have received training. There is no agency which trains people for specific paid employment in rural areas. This gap could be filled by various church training schemes, which might focus on training rural craftsmen and others for self-employment.

It was emphasised that those designing training schemes must visualise the **whole** situation. For example it has been found in other parts of Africa that due to lack of training the indigenous contractor is only able to handle small contracts. Business training of the appropriate kind has enabled these small indigenous contractors to expand their operations.

TRAINING SCHEMES
Discussion Group Reports

Group 1
Rural Crafts and Intermediate Technology
Rapporteur: Mrs. E. Joy Lowe

The major problems and suggested solutions were analysed as:—

1. There is a need to share knowledge amongst "experts" in this field. This means collecting available information and then communicating it where it is needed.

It was suggested that all existing training schemes should be written up **immediately** by the mission concerned at its own expense and that this information should be made available to all groups interested in such training schemes. In addition a "Village Technology Handbook" for Rhodesia should also be produced.

A small central office is necessary for the pooling of knowledge, and the establishment of an Intermediate Technology Development Company was recommended.

Communication of information may be best undertaken by person to person contact and by example. Church ministers should be trained in communication for rural development and how to initiate needed training schemes and development projects. Church leaders could then take the lead in involving the laity in rural development. It is pleasing to note that Epworth Theological College is working along these lines, and the group suggested that refresher courses were also necessary for clergy (and laity).

2. Another major problem is the lack of capital available for development — e.g., for individuals wishing to establish small-scale village industries and crafts as a means of livelihood.

The most promising answer to this problem is in the development of Savings Clubs and Credit Unions. Material and expertise is available to assist rural people in establishing these local 'self-help' organisations. This movement can help in building up and providing capital from the savings of the people themselves. In addition to the accumulation of funds, members are taught budgeting and management of money. Membership also builds individual self-respect and responsibility and encourages group co-operation in a very practical way.

3. There is a need to re-educate African people in the following aspects:
   a) A certificate from school should not be viewed just as a 'passport' in seeking work from Europeans.
   b) Africans must learn to appreciate and value their local products more, e.g., local furniture and handcrafts.

c) There has been a tendency to be too dependent on the missions — which should not do everything for the people even if they were able.

It was suggested that both the young and old must be brought to realise that education is not a 'passport' to employment but is the means by which young people in rural areas can help themselves and earn selfrespect, and can be attempted **at home.** A start could be made if necessary with a loan of $5,00. (Later in the plenary session other speakers made the folowing points on this issue:—

— African attitudes must be changed so that they do not despair if an education certificate does not automatically lead to paid employment.
— This change of attitude implied a revision of the whole rural education system for Africans.
— Some sort of practical work which can be carried out at home should be included in the final years at school (e.g., Form IV)

4. Marketing problems (arts, crafts, small-scale industry) include:—
— the availability of markets,
— how to keep up production, and
— the need to educate the internal market especially amongst potential African consumers.

The group suggested that an organisation such as 'Devcraft' in South Africa should be established to cope with marketing and production problems. This would involve raising funds to pay an experienced specialist for a period of five years to study the availability of local products and markets and then establish a commercial organisation. The objective would be to train African personnel to take over this enterprise.

It was also pointed out that there is a need to revive traditional skills-and also to adapt them to the manufacture of useful modern articles (e.g., the small tsero can be used as a bread basket, the hari can be adapted to modern shapes, and gudza weaving can be used for bags and hats).

Finally, clergy, women's groups, YWCA and youth organisations, etc., could be channels to educate the internal market — especially potential African consumers.

Recommendations

Rural Crafts and Intermediate Technology.

1. A committee should be set up from the Conference to implement Conference resolutions.
2. **Training Schemes**
   a) Information on existing training schemes should be written up **immediately** by the mission concerned, and at the ex-

pense of that mission. This information should be made available to all interested groups.

b) A "Village Technology Handbook" should be produced for Rhodesia.

c) A small central office should be established as a clearing house for information.

d) An Intermediate Technology Development Company should be formed.

3. An organisation such as "Devcraft" should be initiated to stimulate production and marketing of rural arts, crafts and industries.

(The need for a change in African attitudes to education and employment was noted by the Conference but was left for fuller discussion following the report of Group 4. 'Teacher Training Colleges and Junior Secondary Schools'.)

Group 2
The Role of Women and Women's Programmes
Rapporteur: Mrs. L. Muchatuta

Women are at the centre of family life, and have a very important part in educating children at home. However the role of African women is changing and this creates problems.

A major problem is that cash is needed for the education of children, and there is a tendency for women to take up work to earn money. This cuts down on the amount of time which they can spend with their children. This problem is aggravated by the attitude of some of the men who for various reasons (rural absenteeism) are not supporting their families to the extent which is desirable. Many women feel that African men do not take enough responsibility for the family — it may be left to the wife to clothe, feed and educate the children.

Some African men have an ambivalent attitude towards the changing role of women. They accept the economic contribution to the family by the wife yet they do not accept the increasing responsibility and independence which go with this (c.f. traditional attitudes where the African woman is regarded as a minor).

Solutions to this problem are based on training African women to cope with their changing role. This implies marriage guidance before and after marriage.

In addition the following suggestions were made:

1. Short courses are needed to train women in how to earn cash and economise what they have, e.g., agriculture, small livestock, sewing, saving and budgeting, etc.
2. Women's clubs should organise small scale projects so that members are taught in a very practical way to make the best use of their resources.

3. A deliberate effort must be made to reach uninformed women in rural areas — women who are not members of clubs. (It was suggested that experienced club members should be persuaded to undertake this work and teach others simple practical skills. In the subsequent plenary session it was pointed out that church organisations tend to cater for selective groups and the less-educated women are too shy to come forward. This can be overcome by club members taking the initiative.)
4. The various denominations should plan women's programmes jointly and try to reach less-informed groups. (It was later pointed out in the plenary session that joint planning at national level is provided for in 'Women's Group Liaison' which operates under the auspices of the Rhodesian Council of Social Service. What is need is greater co-operation between the denominations at provincial level. Greater attention must also be given by committees to the onward transmission of information to lower levels.)
5. Whenever feasible African men must be involved in discussions concerning the changing role of African women so that they understand the problems of modern family life and give African women the dignity which they are due. This might be achieved by some type of family counselling involving both men and women.

Recommendations

The role of women and women's programmes.

1. There should be greater joint planning (interdenominational) in women's programmes.
2. Whenever possible African men should be involved in family counselling.

Group 3
Training Church Personnel at Various Levels
Rapporteur: Dr. N.E. Thomas

What training — technical skills and leadership — for rural development work is needed by various levels of church personnel? e.g., lay leaders and volunteers, seminarians and pastors, ministers, priests. How can rural development be integrated with spiritual and pastoral work?

This topic was considered under the following questions:

1. Who needs to receive training among church personnel?
2. What is our concept of leadership?
3. What shall be the goals of training?
4. What shall be our approach to training?

1. **Who needs to receive training**
   Training is needed for rural development work by church leaders at every level both clergy and laity.
   Special needs were mentioned as follows:
   a) **Among church administrators**
      Problem: Because the church has emphasised the centrality of man's vertical relationship to God, it has often left out the important emphasis upon man's horizontal relationship to his fellow man in society. This emphasis upon man's spiritual life only has meant that religion has been divorced from life, and the church has lacked a life-centered approach. As a result church administrators have often considered problems of rural development to be outside the area of the church's concern, or to give a low priority to the allocation of the scarce resources of the church's money, buildings, equipment and personnel to the meeting of such needs.
      Solution: Church administrators need to be reoriented concerning the role of the church in rural development, preferably in seminars together with leaders of government, business and other voluntary associations concerned about rural development.
   b) **The middle level of management** (circuit clergy and lay leaders)
      Problem: At this level many leaders need training in how to analyse community problems and to work toward their solution, as well as to mobilise the total resources of the community toward a meeting of these problems. A special problem for clergy is that they are usually institutional leaders appointed by those outside the community rather than chosen from among community members. As a result they may have difficulty in having the great influence on the personal level that is expected of them.
      Solutions: Courses on management training are needed by church leaders on the middle and top levels of church administrators. In this clergy and laity should be trained together.
      Churches should study carefully the advantages of having part-time clergy (supplementary priesthood, "tent-making" ministry) of persons chosen from among the respected leaders of the community.

2. **The concept of leadership**
   The problem: Two problems in this area were noted:
   a) **Autocratic leadership**
      Churches have often accepted an autocratic type of leadership in which the leader told you what to do and often did it for you. Group members often expect this type of leader-

ship, expecting to be preached to or told what to do instead of expecting to make their own contributions.

b) **Fossilized leadership**
Persons in positions of leadership in churches often remain in the same leadership position for many years, resist change in leadership, and are unwilling to find and train others for leadership.

Possible Solutions

a) We need a democratic type of leadership in our churches of persons who understand their leadership role to be that of persons who are "enabler" or "encourager" — who stimulate others to realise their potential and to use their resources to the full.

b) We need to provide training in understanding the dynamics of leadership in groups — of what leadership is and how groups work. This would include an awareness of "situational leadership" — that groups develop various styles of leadership according to whether they are primarily concerned with acomplishing a task (which may require a more autocratic type of leadership) or with the social and emotional concerns of group members (requiring a more democratic type of leadership.)

c) We need to emphasise the importance of growth of persons which is often lost sight of in our enthusiasm for getting a task done in rural development. Our primary concern in leadership should be how to help people to develop their potential. We recognised, however, that this concern is in tension with many of the church's stated goals which are task-oriented.

Planning and Lay Training

a) All existing church leadership training programmes for both clergy and laity should be evaluated to determine to what extent their aims and programmes are consistent with the needs for developing a more democratic type of leadership.

b) The churches should provide more training programmes in group dynamics. For maximum effectiveness in changing attitudes, the training group should be about ten in number.

c) It should be written into the constitution of each organisation the length of term of office of each leader, or stipulated that there should be a rotation of leadership.

3. **The Goals of training**
Problem: Too often we look upon training as something that can be completed in a given course of limited duration with a desire by participants to receive certificate or diploma at the

end of the required time to show that they have completed their training.

Solution: We need to look upon training as a life-long process, and to have as our goal continuous in-service training throughout life.

Planning: All existing church training programmes (seminaries, lay training programmes, etc.) should be evaluated to see whether they are stimulating the learner to look upon training for leadership in rural development as a lifelong process, to provide basic training in problem-solving and working with groups rather than a mere acquiring of factual knowledge.

4. **The Approach to training**

Problem: Church training programmes are still primarily using a teacher-tell method which may succeed in communicating a little factual knowledge, but which fails to change attitudes or to develop the human potential of the learner.

Solution: New methods of learning (the discovery method) now being used effectively in African primary education need to become the primary method in training church personnel for leadership in rural development.

One has said, "What I hear I forget; what I see I may remember, but what I do I know." Another noted that I remember about 10% of what I hear, 50% of what I see and hear, but 90% of what I do.

Women's groups have utilised well the "learning by doing" methods in teaching homecrafts. Other church leaders need this approach as well. For example, a clergyman can learn by doing, by implementing new agricultural methods (e.g. 'butchershop in the backyard') himself and then encouraging others in his community to do so.

Planning: Church training institutions (e.g. seminaries, secondary schools, T.T. colleges) should evaluate their approach to training and change it to a discovery method wherever possible. Training provided in seminaries, for example should be related in content more closely to the real life of church members most of whom live in Tribal Trust Areas with special attention to the problems of these areas, and in approach, should encourage the student to analyse for himself the problems of his people, and how to work toward a constructive approach to these problems. This programme should include a considerable time, possibly a year of practical work, in rural areas either before or during the seminary training.

In the following plenary session Rev. W.A. Hoskins described an experimental training course in which clergy and laity took part together. This approach to training was very successful.

The problem of the length of time a leader should remain in office was also discussed in plenary session. It was suggested that leadership qualities and duties must be carefully explained to people, and that the length of time a leader should remain in office must be written into the constitution of the organisation. In order to ensure continuity there should be some kind of rotation of office-bearers, e.g. after a certain period the vice-chairman should take over from the chairman.

Recommendations

Training Church Personnel at various levels.

1. All existing leadership programmes for clergy and laity should be evaluated in relation to the need to develop a more democratic style of leadership.
2. The church should provide more training programmes in 'group dynamics'.
3. The constitutions of organisations should stipulate the length of term of office of each leader and rotation of leadership.
4. Existing church training programmes must be evaluated from the point of view that training for leadership in rural development is life-long, and involves problem-solving and working with groups — rather than merely acquiring factual knowledge.
5. Church training programmes must be based on the 'discovery method' whenever possible, and must be related to the real life problems of people in the rural areas. There should be a considerable time (possibly a year) of practical work in rural areas either before or during seminary training.

Group 4
Teacher Training Colleges and Rural Junior Secondary Schools
Rapporteur: Mr. P. Moyo

General discussion focussed on the relevance of the curriculum in Teacher Training Coleges to teaching in rural schools and life in the rural areas. Points raised regarding the lack of relevance of teacher training included:

- Some rural teachers are trained in artificial urban conditions which bear little relationship to the different rural conditions in which they will have to live and work.
- The syllabus must be related to rural life and to boosting the economy in these areas. It should cover all aspects of rural life and demonstrate what can be done to improve living conditions.
- There is a need to revitalise the interest of rural teachers in agriculture. Some rural teachers regard agriculture as something unworthy of their involvement.
- All rural teachers should be taught agriculture meaningfully

during their training. Some teacher training colleges have land problems (e.g. those situated in town) and many teachers do not get adequate (if any) agricultural training. Emphasis must be laid on agriculture in the curriculum for training rural teachers.

Some of the suggested solutions in making the curriculum relevant to the rural situation were as follows:

- There should be an agricultural specialist in every rural school.
- The school can call on various outside specialists — e.g., fertiliser companies, government extension agents, etc., to give advice on school projects.
- More practical subjects should be introduced into senior secondary schools.
- Pupils can have their interest stimulated in agriculture if the teachers and church authorities are involved with them in undertaking successful projects.

In the plenary discussion the problem of adapting Junior Secondary Schools to the local environment was considered. The Conference proposed that the attention of the Ministry of Education should be drawn to the points raised on this issue at the Victoria/Midlands regional consultation. (See note attached to this Report and Appendix 4.)

It was also suggested that the attention of the Ministry of Education should be drawn to the unsatisfactory practice of posting urban-trained teachers to work in rural areas.

Recommendations

Teacher Training College and Rural Junior Secondary Schools:

1. More emphasis should be placed on the teaching of agriculture in rural schools and teacher training colleges. Schools should seek more assistance with agricultural projects from outside experts.
2. The church should take a major role in assisting school-leavers to continue in agriculture after they have left school e.g. training schemes on a self-supporting basis on mission farms.

Discussion and Recommendations on Rural Junior Secondary Schools from the Victoria/Midlands Consultation

The aim of the Junior Secondary School is to provide a number of children with further education and to train them specifically to meet local needs. Too often the idea of the Junior Secondary School is not clear to the parents. The name 'Secondary School' is misleading and some schools add to the confusion by trying to live up to that name. Most Junior Secondary Schools have become boarding schools; this is due to difficulties in getting

local pupils as day scholars. Many of these schools are often not geared to the local rural situation; the syllabus should be better adapted to the needs in the area. Agricultural instruction should be based on the conditions in the T.T.L's. The Junior Secondary schools could play an important role in the agricultural development of the rural area with demonstration plots, field days and parent-days. A big problem for Junior Secondary Schools is to find suitable staff (most teachers are straight out of training). Selection of headmasters is thus even more difficult. Special headmasters courses for Junior Secondary Schools should be run since they require good management and organisation, much co-ordination and good insight into the different subjects taught. The dates of the school terms for at least the second year should be changed to suit the agricultural season.

Recommendations

Junior Secondary Schools are a product of a policy decision from above. The parents do not see yet the need for such schools.

The name is misleading and should be changed.

To overcome shortage of experienced teachers, the employment of good upper primary school teachers or headmasters should be allowed.

Academic subjects taught should be related to industrial ones.

Book-keeping and record-keeping should be stressed more.

Agriculture teachers should work with local means not modern mechanical equipment which is not available in the T.T.L's.

The agriculture teacher and the local demonstrator could work hand in hand and thus train not only the pupils but also the local community.

Government made a tragic compromise by not having model farms as at Mlezu Training Centre but putting Junior Secondary Schools on Mission Farms.

(It was pointed out at the National Conference that the Missions must accept part of the responsibility if Junior Secondary Schools have been badly sited.)

Rural Junior Secondary Schools could be placed in a border area between Purchase Area and T.T.L.

Junior Secondary Schools engage in prestige schemes and require buildings (science blocks) which are too costly.

(See also the summary of the Victoria/Midlands Consultation in Appendix 4.)

Group 5
Existing Training Schemes: Co-ordination and Expansion
Rapporteur: Miss Osborn

The group was impressed by the number and range of existing rural training and development schemes, e.g. the weaving centre

at Inyanga. This scheme is an example of how initiative can provide training and employment.

It was agreed that before expansion and co-ordination of schemes is possible any co-ordinating body must be made aware of existing schemes and their success.

Problems and solutions discussed by the group in order of priority are as follows:

1. Lack of knowledge of existing schemes and poor publicity could be overcome by the establishment of a knowledge centre/clearing house which is considered essential for this purpose.
2. There is often lack of adoption of beneficial innovations or schemes by rural people. It is suggested that the mission worker or change-agent should seek out and work with natural leaders. These are not necessarily the Chiefs and Headmen, but it is suggested that most (all?) communities have natural leaders and by involving them we can help to prevent the rejection of ideas and schemes.
3. Many mission workers do not have a sufficiently wide range of expertise to carry a comprehensive development programme through successfully. Very often they do not know where to obtain additional knowledge and assistance. It is suggested that care must be taken in initiating projects. A small pilot scheme to sort out problems might be the best initial approach to many programmes.

However, the churches are in a unique position to assess situations and assist with solutions. They have been involved with the rural people and their problems for a long period and have a sympathetic understanding of the difficulties involved.

Continuity of church personnel is therefore very important. It is also very necessary for church personnel involved in rural development projects to know where to obtain additional knowledge and assistance outside their own experience.

4. It is important that rural people are given the opportunity to use their skills once they have been trained. For example most graduates of Kukwanisa Training Farm do not return to invest their skills in the development of the Tribal Trust Lands, but find work on European farms. (This may be due to shortage of land and capital to start farming on their own and the desire to get experience on European farms.) However, the missions should take a greater interest in training schemes to try to ensure that the skills learned are used for the development of the rural areas.

Recommendations

Existing Training Schemes: Co-ordination and Expansion.

1. There are similar problems within the same area, for this reason local development committees representative of the various churches should be set up. This liaison at the area

level could overcome the problem of isolation and lead to the co-ordination of resources and expertise.

A national body should liaise with area committees, but the actual work and development should arise from the area level.

2. A knowledge centre/clearing house should be established. This is an essential need which could be set up on a small scale with minimum initial funding.
3. The heads of rural missions must be encouraged to become involved in rural training schemes and development projects.

The Victoria/Midlands Consultation noted that:—

"Most farms employ advanced farming techniques and are semi-mechanised in order to be profitable. The farms are often a means to keep a Mission self-supporting and they inevitably grow commodities which actually local African farmers could provide. Work on the farms is rather on an employment than training basis. Demonstration plots for training purposes could easily be arranged. Farm-training should be geared to small plot holders and draw special attention to small livestock handling, chicken breeding, etc. Smaller mission farms in T.T.Ls. could engage in similar training schemes like Cold Comfort Farm. Insufficient knowledge is passed on to rural people about digging wells and simple building techniques, etc. What is needed is a village technology. The Mission could train general handimen who would be able to maintain and repair boreholes and mills, etc."

EXTENSION AND DEVELOPMENT IN RURAL AREAS

Introductory Panel Discussion

Member of the Panel: Mrs. J. Chitombo, Mr. B. Henson, Mr. B.D. Elkington, Rev. L. Blomquist, Mr. J. Mhlanga
Chairman: Mr. G.A. Smith
The following is a summary of the discussion of prepared questions and topics by panel members on the subject of "Extension and Development in Rural Areas":

Major Problems in the Rural Areas of Rhodesia

Poverty is a serious and widespread problem — particularly poverty caused by drought and bad farm management systems. For example thousands of cattle die in the TTLs each year because their owners are reluctant to sell them even during severe droughts. If grazing management (including paddocking) were properly implemented the TTLs could carry twice as many cattle as they do at present. (One aspect of this problem is that many of the husbands are absent from the area working and the wife may not know sufficient about livestock management to cope with the situation).

Human problems such as lack of motivation and the need to change attitudes (e.g. regarding cattle as a cash crop) are a particular concern of government extension services. There are technical problems — for example large areas of Rhodesia are not suited to cash cropping and African farmers in these areas will have to learn to depend on cattle production and irrigation for their livelihood.

However, there is a great deal of information available via various agencies. A major difficulty is that the people themselves do not see the problems in the same way as the experts. The need is for people to identify the problems as their own, and they should then be involved in working out programmes to provide solutions.

Involvement of people is vital so that they come to accept solutions to problems and new ideas as their own. For example the excessive goat population and erosion in the Eastern Districts is becoming more serious. There is also the problem of the rapidly increasing human population. We must get people involved now as the best means of convincing them to tackle these problems which become increasingly more difficult to solve in the future.

Assessment of Rural Extension/Development Programmes

What factors are necessary for success?

Lack of follow-up is one reason for only partial success in

some programmes. People trying out new ideas need to be visited more than once or twice.

Confidence in the extension agent by the people is an important factor for success — many failures in the past can be attributed to people mistrusting the motives of the agency promoting the programme.

Programmes pitched at the level of the people — what resources they have, what they know, and taking into account local conditions — are more likely to succeed than schemes requiring large amounts of outside finance. Programmes at the level of the people should sell themselves.

Emphasis on the group and community is likely to lead to more satisfactory results. For example a criticism of the Master Farmer Training scheme was that many individuals who became Master Farmers by adopting recommended farming practices were subject to great social pressures in their community because they became considerably better off than their neighbours. This is one reason why these farmers moved onto Purchase Area farms. It is also part of the rationale for the government policy of Community Development and Local Government.

Communication at Community level

In a tribal area what sort of organisation is necessary for liaison in rural development between denominations, voluntary organisations, commerce, government agencies, etc?

Local denominations working at 'grass-roots' level was suggested as the most practical way of making a start. If local ministers and lay leaders meet together to consider what are the local problems and what improvements can be made to rural life, some practical ideas will emerge which can be the basis of a local programme. Other local agencies can then be drawn in to assist with expertise, demonstrations, etc. This is really an informal survey of the situation, and is likely to have the support of the people because they are involved and the programme is at their level.

Women's organisations are widespread in rural areas and the structure already exists for co-operation together in joint programmes.

African Councils — Local Government Authorities. Mr. Elkington gave an account of the philosophy and policy of blanketing Rhodesia with Local Government Authorities within which the hopes and aspirations of the local people can be considered and programmes developed and financed from a tax base.

These local councils will be responsible for local development and will have the means and authority for planning and implementation.

In addition the district 'team' under the chairmanship of the local District Commisioner consists of government experts who

are concerned with various aspects of development. In many districts non-government representatives would be welcome as members of district 'teams'. This liaison could help to build up mutual understanding and trust.

Co-ordination between programmes

How can the churches co-operate together in rural extension/development programmes — sharing staff/resources, joint action?

Joint Training courses — when people of various denominations come together it is a very practical way of establishing mutual understanding and fellowship between people of different denominations.

This ecumenical work at 'grass-roots' level is vital to overcome competition between denominations which leads to overlapping in personnel, money and effort which is wasteful and unnecessary.

Co-operation is suggested rather than 'co-ordination' which implies control. Co-operation means the **willingness** to work together without suspicion of each other's motives.

Co-operation in practical activities starting at the local 'grass-roots' level is more likely to be successful than trying to force co-operation from the top.

Linking rural training programmes and extension

How to ensure that what is learned at training courses is successfully put into practice in the field. Many training institutions have a large sum of money invested in staff, buildings and equipment. An obligation is felt to ensure a maximum throughput of students, and there does not seem to be time to carry out adequate follow-up.

Relating training to local conditions is extremely important. This implies that trainers must adapt their programmes to the needs of the trainees and the environment in which they live.

Survey of needs, training and follow-up is the ideal training system — rather than a programme of stereotyped courses.

In order to train effectively it is necessary:

1. to research the actual needs and problems of every group of trainees;
2. design a training course to meet those particular needs and problems;
3. involve in the course those who will follow-up training in the field e.g. leaders, demonstrators, experts, etc.

Careful selection of trainees i.e., those who will implement what they are taught, is essential. Follow-up is often best carried out (at least partly) by staff trainers who can visit trainees, see exactly how the training is being applied and suggest improvements.

Possible areas of co-operation with government agencies
What assistance is desired from various government agencies by the churches?

Technical advice and help is available from various government agencies throughout the rural areas.

Government policy of community development and local government is rejected by many people and this creates problems of co-operation in development. The Branch of Community Development Training is willing to organise seminars to establish communication between the church workers involved in rural development and those government officials concerned with community development/local government.

EXTENSION AND DEVELOPMENT
Discussion Group Reports

Group 1
Assessment of Rural Problems and Programmes
Rapporteur: Mr.W.C. Finster

Most of the discussion in this group centred on the human problems of development. It was felt that this area of development is often the key to success in solving more obviously practical problems.

Problems and solutions were considered as follows:

1. There is often a lack of involvement by those people who most need help and at whom the programme is aimed. It is suggested that the attitude by church workers from the beginning should be "with" the people rather than "for" the people. This means that every effort should be made to encourage local involvement and leadership.
2. Very often projects are only partially successful because of a failure to communicate adequately with the people in such a way that they understand the purpose of the proposed project and how it can better their standard of living.
   This suggests the need for careful selection and training of personnel involved in the promotion of development programmes. Change agents must have the respect and affection of the people with whom they work. They, also must have respect and love for the whole person. A genuine love of God and neighbour was seen as indispensable for building mutual confidence.
3. There are various grounds for mistrust of those who initiate development programmes. This mistrust frequently leads to apathy and resentment against the programme.
   The group pointed out that we are all victims of habit and tend to cling to things we are familiar with. Trust will only come when the organisers of new programmes really make an effort to get to know the people, their customs and the local area. This basic ground work — assessment of the situation — provides the opportunity to establish mutual trust and respect.
4. It is noticeable that lack of interest in and understanding of projects by the men frequently leads to failure.
   It is important that this problem should be faced, and a particular effort should be made to assure men that they are needed in new programmes. They should be involved constructively in new undertakings and should also be kept informed and made aware of the value of women's programmes.
5. Illiteracy is also seen as one important factor in the rejection of new ideas. It was proposed that literacy should not be

considered as a separate programme but must be related and adapted to over-all development programmes.

6. A serious practical problem is the absence of adequate water supplies in many rural areas both for agriculture and for health.

   More training and development projects are needed to make the best use of existing water supplies. However, in order to tackle this widespread and important problem more careful study is needed. (Follow-up committee from Conference?)

7. The problem of unemployment amongst rural school-leavers is of such magnitude that it did not permit adequate discussion. However, the need was expressed for more vocational type of training courses (even in the Senior Secondary school curriculum). This type of training could equip students with skills which would be useful in rural areas even if they could not find paid employment.

   (In the plenary session it was suggested that school leavers should be discouraged from drifting to town by their parents. However, other speakers pointed out that young people are forced to go back to seek work in town because many rural areas are already overcrowded and there is no spare land to allocate to young people for farming.)

The problem of mutual trust and confidence between rural Church workers and the people was considered in plenary session. Association between government agencies and the church working in similar aspects of rural development can lead to the African people mistrusting church workers. It was felt that this was due to a misunderstanding by African people which can be overcome by church workers living and working closely with them.

During this plenary discussion the conference passed a special recommendation noting that:

THE PROBLEMS OF RURAL DEVELOPMENT ARE URGENT. THE NEED FOR IMMEDIATE, BUT CAREFUL AND UNDERSTANDING ACTION TO COPE WITH THE SITUATION IS IMPRESSED ON THE CHURCH AND OTHER AGENCIES INVOLVED IN RURAL DEVELOPMENT.

Recommendations

Assessment of Rural Problems and Programmes.

1. More adequate training facilities are needed by Church workers to ensure better technical knowledge and appropriate methods of presentation.
2. It is strongly recommended that Government development programmes should refrain from deliberate political bias.
3. Research and further action is required to ensure more adequate supplies of water in drought areas.

(The Victoria/Midlands Consultation noted that there is definitely a lack of the proper type of education, a lack of confidence

and initiative, a lack of selfreliance and realisation of local natural and financial resources.)

Group 2
Establishing Communication at the local level
Rapporteur: Mr. B. Stone

The group considered that the local level implied direct communication with the family unit and covered an area involving the local church and its sphere of influence.

Communication was viewed as a two-way process in which the people were involved in communicating back to development organisations.

In general it was proposed that the local church should do as much as possible to bring together all the local people with an interest in development. This would include: (when feasible) community leaders, chiefs, headmen, other denominations, women's groups, men's organisations, government extension agents and possibly African Councils.

Three problems and possible solutions were visualised:

1. It had been suggested in the introductory plenary session that a vehicle for local communication already existed in local African councils. This suggestion was rejected by the group as unacceptable for various reasons, e.g.:
   - African Councils are imposed from the top.
   - Taxes are imposed without true representation.
   - The people see or realise no apparent benefits from the taxes.
   - The word 'Council' has unfortunate connotations.
   - Harassment of small scale development projects by government officials is viewed by Africans as an attempt to force Councils on them.

   Instead the group suggested that a different framework was needed for communication and to bring the various aspects of development together at the local level.

   The church (local denominations) is visualised as the innovator or 'enabler' for action. This local organisation would not necessarily initiate action programmes but would create a climate within which co-operation and action could develop. The various denominations should actively support the formation of such local 'enabler' groups.
2. It was suggested that the best technique for communication with the smallest unit — the person — is to involve him in small pilot projects.
3. Solving the problem of obtaining and disseminating information at the local level depends in the first instance on building trust between initiators of projects and the local people. Once

this has been established information should be available from a 'knowledge centre'. This information can then be adapted to local conditions.

Recommendations

Establishing Communication at the Local Level.

1. Local churches should form a 'Rural Development Group' to meet as 'enabler' for development programmes in their area.
2. People involved in these Rural Development Groups must have access to training, resources, information and active support from the hierarchy of their church.
3. That communication for development at local level be encouraged by the Church in an all-inclusive, ecumenical manner.

In the plenary session it was suggested that church workers should attempt to establish a working relationship with government agricultural extension agents where conditions allow.

Group 3
Co-ordination Between Programmes
Rapporteur: Miss Ndebele

A programme was described as a sequence of planned events carried out by Church or other organisations. Co-ordination of programmes was thought desirable to avoid overlapping and duplication of effort and thus to economise scarce resources. Co-ordination which is undertaken co-operatively can also improve relationships between people and organisations by avoiding competition and jealousy. It is also desirable to bring local people together in joint programmes rather than fragmenting the community.

The group suggested that the best basis for co-ordination at higher levels is initial co-operation and agreement on aims at the grass-roots level.

Three problems in co-ordination were considered:

1. The churches and voluntary organisations may have different policies compared with government agencies working in the same field. It is difficult to reconcile these policies so as to achieve meaningful co-ordination of training and other activities. However a positive effort should be made to achieve co-operation at various levels.
2. There are also problems of vertical communication — generally a one-way flow of information from the top to 'grass-roots' level both in the churches and government agencies.
   A possible answer is to publicise successful local development schemes. This could lead to co-operation between various organisations at higher levels.

3. There is a lack of co-operation between individual extension workers from all agencies. It is suggested that there should be more basic research in the planning of programmes, and possible areas of co-operation should be investigated.

The problem of providing women extension workers for rural development programmes was discussed at some length in the plenary session. It was pointed out that there are 'women advisers' working in the rural areas who are attached to the Ministry of Internal Affairs. In addition the Branch of Community Development Training provides training courses in home economics at Domboshawa and at other training centres. Council Clinics supported by the Ministry of Health also have a travelling nurse working in the Council area.

Recommendations

1. The establishment of a knowledge centre/clearing house for rural development was urged. Conference participants must also pass on the suggestions and recommendations of the Conference to others working in rural development.
2. Church and government must be convinced of the need to provide more women extension workers for rural development.

Group 4
Training schemes and Extension
Rapporteur: Mr. E. Rempel

The question of how training and extension can be linked to ensure that what is learned at training courses is successfully put into practice in the field was discussed under three questions:

How to establish priorities?
How to maintain contact?
How to select trainees?

1. The problem of establishing priorities in training and rural development is part of the whole problem of discovering what are the real needs of the people with whom you are involved. The solution is to establish trust and confidence between the agent/organisation and the people concerned. The best way to build this trust/confidence is to start a small project that **works.** The agent/organisation can then visualise problems (and priorities) from the viewpoint of the people.
2. There are several facets to the problem of maintaining contact with trainees and their subsequent activities and problems. The organisation should build refresher courses into its training programmes and recall previous trainees at regular intervals. (particularly necessary for paid agents). An alternative is to visit trainees in the home/working situation. In either case a dynamic organisation will evolve new ideas and practices which can be presented to its previous trainees.

In addition it is suggested that group training (from a local area) leads to group solidarity in the implementation of what is taught (c.f. individual training).

3. More attention must be paid to the selection of trainees for training courses. This is a big problem as indicated by the fact that some people are frequent participants at training courses and yet do not adopt the practices which are taught.
   Points to take into account in selecting trainees for courses were outlined as follows:
   - Select people who have already demonstrated a definite interest in the subject — not people who merely happen to be free and wish to have a trip to a training centre and thereby achieve status.
   - If possible the group should select who they wish to be trained. The trainee will then feel an obligation to the group to practise and pass on what is learned.
   - Actual leaders in the community may not have the time to attend many courses. Because of this it may be necessary for the organisation agent to alter the pattern of training to suit the people concerned.
   - Avoid training people in practices/ideas they cannot put into effect immediately.
   - The term 'leadership training' is misleading. It does not convey to the participants what is intended. What is needed is the selection of innovators. This term describes the type of people who will put into practice what they learn.
     A guide for the selection of participants would be useful. (What the course is about, the type of person required for training, and what is expected of the trainee when the course is over.) This would be valuable when the person responsible for selection of trainees is not the trainer, e.g. when a Minister is asked to select people for a course.
   - Group training is recommended because of group pressures and strong jealousies which may exist in a community. (This may explain the success of savings clubs.)

Recommendations

Linking: Training Schemes and Extension

1. Each conference participant has a duty to report back the Conference findings to local groups at home.
2. Strong consideration be given to the training of church leaders — in particular lay leaders, who are part of rural communities and have the same problems as the rest of the rural population.
3. An effort should be made in the various areas to initiate ecumenical discussion on rural development and involve voluntary organisations and government agencies.

Group 5
Government Agencies: Possible Areas of Co-operation
Rapporteur: Mrs. E. Joy Lowe

The problems of co-operation between the Church and government agencies in rural development were discussed under three headings:

1. There is a lack of communication betwen church and government agencies and a need to pass information from one to the other.
   Mr. B.D. Elkington (Branch of Community Development Training) offered to organise seminars to encourage two-way communication between government departments and church organisations involved in rural development. This constructive approach was accepted by the group.
2. In the field of rural development there is lack of confidence and trust between:
   a) Government and church leaders.
   b) Officials responsible for community development and the people.
   c) Africans and Europeans.
   d) The Ministry of Internal Affairs and the people in the Tribal Trust Lands.
   It is suggested that the churches should be given more information by government agencies concerning local projects and plans. The churches in turn should keep District Commissioners informed about projects in which they are involved. It would seem that the first move should rest with the churches — because they are involved in the Conference.
3. There are wide difference in the approach to rural development. The government agencies tend to work from the top downwards, while the churches try to work from 'grass-roots' level upwards.
   The group suggested that a fundamental change was necessary and that all aspects of rural development should be transferred from the Ministry of Internal Affairs to some other department, because the Ministry of Internal Affairs is viewed with such deep distrust by the majority of rural people.
   In the plenary discussion it was suggested that the churches can act as intermediaries with those rural people who do not want to work with government agencies. The churches can forward people's feelings to the government agencies and vice versa.
   Several speakers noted the apparent lack of Africans in the middle and upper levels of extension services for African rural areas and considered this to be a weakness.
   The point was also made that unless the top officials in govern-

ment extension services for Africans are deeply concerned for the people they will not be able to plan and carry through successful projects.

Recommendations

Government Agencies: Possible Areas of Co-operation.

1. That the churches represented at the Conference co-operate in any seminars aranged on this topic by the Branch of Community Development Training.
2. That this Conference asks the Ministry of Internal Affairs for a clear statement of its position regarding Church involvement in socio-economic development schemes in the rural areas. The churches are keen to co-operate and not to compete or duplicate. (Sometimes there are problems with difficult District Commissioners, who incidentally are often chosen for their initiative. It should be noted that the churches could often act as intermediaries with the people.)
3. This Conference recommends to the Government that all existing extension services concerned with various aspects of development in the rural areas should be incorporated in one Ministry of Rural Development — separate from the Ministry of Internal Affairs.
   The Ministry of Internal Affairs should be limited to administration only.

PROPOSALS FOR ECUMENICAL ACTION

Introductory Symposium

Contributors to the Symposium: Miss O. Mukuna, Most Rev. Donal Lamont, Rev. G. Owen Lloyd, Mr. S. Manguni
Chairman: Rev. L. Blomquist

A brief summary is given of each speaker's personal views on the role the Church should play in rural development and joint action in this field.

The Chairman, Rev. L. Blomquist opened the Symposium by expressing his gratitude that the split between the churches is healing, and has progressed so far that we can all come together for the development of people. This augurs well for the future.

Bishop Lamont

The church has to preach a full doctrine — we must be thoroughly involved with the full development of the whole man everywhere. We cannot stand aside without being accused of preaching pie in the sky. Our work is to produce a more human existence and a more humane way of life for all men.

It is a peculiar charisma of the church to provide a global vision of man and humanity's needs. It can be said that successive governments in Rhodesia have taken a very keen and practical interest in the preservation of natural resources. However, there is more to rural development than the development of agriculture. The distribution of the economy and land must also be considered.

As a Christian one must be involved in the shaping of society. For example, we should be concerned to preserve family life - which is broken up by a system where husbands and wives are separated for long periods. We should be also concerned with the provision of adequate facilities for people in rural areas.

I am a member of the Catholic Church's Secretariat for the promotion of Christian unity. I am happy to report that in recent years the Christian churches have united in a magnificent effort to pool their resources in tackling the problems that affect mankind and which should be the concern of every man who is dignified by the name of Christian.

Miss O. Mukuna

I see ecumenism as a coming together of different denominations for the purpose of understanding, planning and working together — involving people striving for the same goals.

In Rhodesia various churches and denominations have been undertaking rural development programmes in an isolated manner. It is now time to come together to serve the people of an area on an ecumenical basis.

A knowledge centre/clearing house established as a result of this Conference would assist ecumenical action in a very practical way.

Mr. S. Manguni

The ecumenical movement has brought Christians together throughout the world.

In Rhodesia there many aspects of rural development where the churches can work together. For example, overseas funding agencies often consider the number of people involved when assessing whether to give financial support to a project.

Several churches could work together in the promotion of a project for the good of all the people in their area — Christians and non-Christians.

At one time I found it difficult to work with Catholic priests because of my Methodist upbringing, but we now work very closely together. For example, there is close co-operation in visiting the sick in hospital.

The training centre at Hlekweni has been operating on an ecumenical basis for some time. Church ministers recruit lay leaders with various interests for short practical training courses at Hlekweni. In this way we are establishing sound Christian leaders who will remain in their areas.

We now have the opportunity to work together to establish a Christian community in Rhodesia.

Rev. G. Owen-Lloyd

There are two aspects of obtaining financial support for rural development projects which must be considered. Firstly the element of local support is essential. Very often this must be in the form of monetary contribution. Local participation is absolutely essential if development is to be genuine and longlasting. This is a safe-guard against the imposition of foreign ideas, which will not work in the local circumstances.

The second element is that of terminality. Despite the need for long term aims, projects must be planned in achievable phases. For example mission farms have not been developed in this way — there have been no well defined phases of development within which tenants could work.

Finally, as Christians ultimately we must point out that the purpose of the Church is evangelisation. Development is preparation to evangelisation — unless we see it as such it is meaningless to us as Christians. Economic growth and development must be seen in relation to the ultimate purpose of man which is to glorify God.

One can also see evangelisation as leading to development.

Development is thus preparatory to and consequent upon evangelisation. The problem of the church is to bring both aspects of development within the ministry of the church.

ECUMENICAL ACTION IN RURAL DEVELOPMENT
Discussion

Group Reports

Following the introductory symposium on "Proposals for Ecumenical Action" the Conference divided into three discussion groups.

Each group was asked to consider the role of the Church in rural development and to focus on recommendations for co-ordination of activities and proposals for organisation and action to achieve proposed co-ordination.

In order to avoid repetitious reporting and discussion, only Group 1 reported in detail, the other group reports were then limited to any additional recommendations.

Recommendations for Joint Church Action in Rural Development: Co-ordination — Organisation and Action

Group 1

1. **It is recommended that regular news bulletins should be circulated at local, regional and national levels.**

In plenary discussion it was made clear that emphasis was placed on production of local bulletins describing rural development activities, which would be circulated to higher levels.

It was also suggested that information on rural development projects should be made available to the local and national press. The periodical **Projects and People** published twice yearly by the Branch of Community Development Training is also willing to publish articles by voluntary organisations.

2. **Regular 'report-back' meetings are necessary at both local and regional levels.**

These meetings between various denominations and organisations involved in rural development are necessary for the flow of information and to evaluate the effectiveness of various proposals and projects.

It was suggested that regional level meetings might be organised under the auspices of 'Christian Care' — an ecumenical social action group.

3. **The Conference should assist the Church in Rhodesia with a Statement on the Theological Basis for Christian Involvement in Development.**

Although various documents have been prepared outlining 'The Theology of Development' (e.g., SODEPAX) it was agreed that a simple statement on the subject should be prepared for Christians in Rhodesia.

Dr. Norman Thomas agreed to convene an ad hoc committee

from the various churches which subsequently prepared the statement. (Appendix eight)

4. **Whilst the Church must keep its own identity, we encourage the denominations to break down the communication barriers by inviting government officials to meetings and informal gatherings, not necessarily in their official capacities, but as individuals.**

Discussion centred on the necessity for the Church to preserve its autonomy, but at the same time it seeks harmonious relationships with government. The church considers that all people are the children of God.

Group 2

5. **All denominations must be made aware at the top level of the urgency of the problems of rural development. Each denomination should appoint a senior official to be responsible for the promotion of rural development activities. This is a prior requirement for successful widespread rural development at local level.**

The plenary session proposed that this recommendation be drawn to the attention of heads of denominations by Conference participants, by a report from the Conference to individual heads of churches and by a report to meetings of heads of churches.

6. **'Christian Care' should be the basis for co-ordination between the churches in rural development both at national and regional levels. Other bodies working in the same area should also be invited as observers to 'Christian Care' meetings.**

It was noted that 'Christian Care' has branches in Manicaland, Matabeleland, Midlands and Salisbury.

The Conference nominated the following participants to an enlarged 'Christian Care' committee in order to follow-up Conference recommendations:

Mrs. J. Chitombo, Mrs. E. Joy Lowe, Mrs. A. Horsfall, Miss S. Ndebele, Bro. J. Huber.

7. **At local levels churches should co-operate with other local churches and organisations within their area of influence.**

Group 3

8. **People involved in actual field work should be invited to regional meetings.**

It was pointed out that a weakness of many meetings at higher levels is that the participants very often are administrators, talkers and theorists with no first hand contact with the people or their problems. It is also necessary to involve those with first hand practical experience.

9. **Finally, Conference participants were urged to return to their home stations and inform others about the Conference findings.**

LIST OF CONFERENCE RECOMMENDATIONS

(**Editor's Note:** Despite a certain amount of repetition and overlapping, (e.g. organisation for communication) the conference recommendations are given in full, because it is considered this will be useful to Conference participants and others involved in their implementation.)

TRAINING SCHEMES

Rural Crafts and Intermediate Technology

1. A committee should be set up from the Conference to implement Conference resolutions.
2. Training schemes:
   a) Information on existing training schemes should be written up **immediately** by the mission concerned, and at the expense of that mission. This information should be made available to all interested groups.
   b) A 'Village Technology Handbook' should be produced for Rhodesia.
   c) A small central office should be established as a clearing house for information.
   d) An Intermediate Technology Development Company should be formed.
3. An organisation such as 'Devcraft' should be initiated to stimulate production and marketing of rural arts, crafts and industries.

The Role of Women and Women's Programmes

1. There should be greater joint planning (inter-denomination) in women's programmes.
2. Whenever possible African men should be involved in family counselling.

Training Church Personnel at various levels

1. All existing leadership programmes for clergy and laity should be evaluated in relation to the need to develop a more democratic style of leadership.
2. The church should provide more training programmes in 'group dynamics'.
3. The constitutions of organisations should stipulate the length of term of office of each leader and rotation of leadership.
4. Existing church training programmes must be evaluated from the point of view that training for leadership in rural development is life-long, and involves problem-solving and working with groups — rather than merely acquiring factual knowledge.

5. Church training programmes must be based on the 'discovery method' whenever possible, and must be related to the real life problems of people in the rural areas. There should be a considerable time (possibly a year) of practical work in rural areas either before or during seminary training.

Teacher training Colleges and Rural Junior Secondary Schools

1. More emphasis should be placed on the teaching of agriculture in rural schools and teacher training colleges. Schools should seek more assistance with agricultural projects from outside experts.
2. The church should take a major role in assisting school-leavers to continue in agriculture after they have left school, e.g. training schemes on a self-supporting basis on mission farms.

   It was also recommended that the attention of the Ministry of Education should be drawn to:

   a) Problems involved in relating Junior Secondary Schools to the local environment — points raised by the Victoria/Midlands Consultation.
   b) the unsatisfactory practice of posting urban trained teachers to work in rural areas.

Existing Training Schemes: Co-ordination and Expansion

1. There are similar problems within the same area, for this reason local development committees representative of the various churches should be set up. This liaison at the area level could overcome the problem of isolation and lead to the co-ordination of resources and expertise.

   A national body should liaise with area committees, but the actual work and development should arise from the area level.
2. A 'knowledge centre'/clearing house should be established. This is an essential need which could be set up on a small scale with minimum initial funding.
3. The heads of rural missions must be encouraged to become involved in rural training schemes and development projects.

EXTENSION AND DEVELOPMENT

Assessment of Rural Problems and Programmes

1. More adequate training facilities are needed by Church workers to ensure better technical knowledge and appropriate methods of presentation.
2. It is strongly recommended that Government development programmes should refrain from deliberate political bias.
3. Research and further action is required to ensure more adequate supplies of water in drought areas.

The Conference in plenary session also passed the following special recommendation:

The problems of rural development are urgent. The need for immediate, but careful and understanding action to cope with the situation is impressed on the Church and other agencies involved in rural development.

Establishing Communication at the Local level

1. Local churches should form a 'Rural Development Group' to meet as 'enabler' for development programmes in their area.
2. People involved in these 'Rural Development Groups' must have access to training, resources, information and active support from the hierarchy of their church.
3. That communication for development at local level be encouraged by the church in an all-inclusive, ecumenical manner.

Co-ordination between Programmes

1. The establishment of a knowledge centre/clearing house for rural development was urged. Conference participants must also pass on the suggestions and recommendations of the Conference to others working in rural development.
2. Church and government must be convinced of the need to provide more women extension workers for rural development.

Linking: Training Schemes and Development

1. Each conference participant has a duty to report back the Conference findings to local groups at home.
2. Strong consideration be given to the training of church leaders — in particular lay leaders, who are part of rural communities, and have the same problems as the rest of the rural population.
3. An effort should be made in the various areas to initiate ecumenical discussion on rural development and involve voluntary organisations and government agencies.

Government Agencies: Possible areas of co-operation

1. That the churches represented at the Conference co-operate in any seminars arranged on this topic by the Branch of Community Development Training.
2. That this Conference asks the Ministry of Internal Affairs for a clear statement of its position regarding church involvement in socio-economic development schemes in the rural areas. The churches are keen to co-operate and not to compete or duplicate.
3. This conference recommends to the Government that all existing extension services concerned with various aspects of development in the rural areas should be incorporated in one

Ministry of Rural Development — separate from the Ministry of Internal Affairs.
The Ministry of Internal Affairs should be limited to administration only.

ECUMENICAL ACTION IN RURAL DEVELOPMENT

1. Regular news bulletins should be circulated at local, regional and national levels.
2. Regular report back meetings are necessary at both local and regional levels.
3. The Conference should assist the Church in Rhodesia with a statement on the theological basis for Christian involvement in development. (Appendix eight)
4. While the church must keep its own identity, we encourage the denominations to break down communication barriers by inviting government officials to meetings and informal gatherings, not necessarily in their official capacities, but as individuals.
5. All denominations must be made aware at the top level of the urgency of the problems of rural development. Each denomination should appoint a senior official to be responsible for the promotion of rural development activities. This is a prior requirement for successful widespread rural development at the local level.
6. 'Christian Care' should be the basis for co-ordination between the churches in rural development, both at national and regional levels. Other bodies working in the same area should be invited as observers to 'Christian Care' meetings.
7. At local levels churches should co-operate with other local churches and organisations within their area of influence.
8. People involved in actual fieldwork should be invited to regional meetings.
9. Finally, Conference participants were urged to return to their home stations and inform others about the Conference findings.

APPENDIX ONE

WORKING CONFERENCE
THE ROLE OF THE CHURCH IN RURAL DEVELOPMENT

PROGRAMME

Sunday, August 27th. The University of Rhodesia.

5.00 p.m. Arrival of participants at the Warden's Office, Manfred Hodson Hall.

6.30 p.m. Dinner.
INVOCATION AND WELCOME: Professor Robert Craig, Principal of the University of Orientation: Rev. A. Jolson, S.J. and Mr. George A. Smith.
i) Conference Procedures.
ii) Aims of the Conference.

Monday, August 28th.
Theme: Training Schemes.

8.00 a.m. Devotions: Rev. John Burgess.

8.15 a.m. 'The Church and Rural Development': Some Suggestions' Dr. E.F. Schumacher.

9.00 a.m. Introductory Panel Discussion on Training Schemes. Chairman: Rev. A. Jolson, S.J.
Participants: Dr. E.F. Schumacher, Rev. W.A. Hoskins, Mr. J. Bishop, Rev. L. Blomquist, Miss S. Ndebele.

10.00 a.m. Tea.

10.30 a.m. Discussion Groups: 'Training Schemes'.
1. Rural Crafts and Intermediate Technology.
2. The Role of Women and Women's Programmes.
3. Training Church Personnel at various levels.
4. Teacher Training Colleges and Rural Junior Secondary Schools.
5. Existing schemes: co-ordination and expansion.

12.45 p.m. Lunch.

2.00 p.m. Plenary Session: discussion group reports and recommendations for action.

3.00 p.m. Tea.

3.30 p.m. Plenary session (Contd).

5.00 p.m. Close.

There will be an exhibition of rural crafts and projects in the evening.

Tuesday, August 29th.

Theme: Extension and Development in Rural Areas.

8.00 a.m. Devotions: Rev. John Burgess.

8.15 a.m. Introductory Panel Discussion on Extension and Development in the Rural Areas.
Chairman: Mr. George Smith.
Participants: Mrs. J. Chitombo, Mr. B. Henson, Mr. B.D. Elkington, Rev. L. Blomquist, Mr. J. Mhlanga.

9.00 a.m. Discussion Groups: Extension and Development.
1. Assessment: rural problems and programmes.
2. Establishing communication at the local level.
3. Co-ordination: between programmes.
4. Linking: Training schemes and extension.
5. Government agencies: possible areas of co-operation.

10.00 a.m. Tea.

10.30 a.m. Discussion Groups (Contd).

12.45 a.m. Lunch.

2.00 p.m. Plenary Session: Discussion group reports and recommendations for action.

3.00 p.m. Tea.

3.30 p.m. Plenary Session (Contd).

5.00 p.m. Close.

8.15 p.m. Public Lecture: 'Guidelines for Rural Development'. Dr. E.F. Schumacher.

Wednesday, August 30th.

Theme: Ecumenical Action in Rural Development.

8.00 a.m., Devotions: Rev. John Burgess.

8.15 a.m. Symposium: Proposals for Ecumenical Action.
Chairman: Rev. L. Blomquist.
Participants: Mr. S. Manguni, Most Rev. Donal Lamont, Rev. G.O. Lloyd, Miss O. Mukuna.

9.00 a.m. Discussion Groups: Ecumenical Action.
a) The Role of the Church in Rural Development: present position and proposals for the next decade.
b) Co-ordination necessary: national, regional, local.
c) Organisation and action required.

10.00 a.m. Tea.

10.30 a.m. Discussion Groups (Contd).

11.00 a.m. Plenary Session: Discussion group reports and recommendations for action.

2.00 p.m. Plenary Session: Follow-up arrangements, summing up and closing of the Conference.

APPENDIX TWO
LIST OF DELEGATES AND PARTICIPANTS

Name / Church or Organisation	Address
ATWELL, Colonell R. The Salvation Army	P.O. Box 24, Salisbury
BAKA, P.L.M. Associated Churches of Christ - New Zealand	Epworth Theological College, P.O. Box H. 97, Hatfield
BARBARA, Sister G. Anglican	St. James Mission, P.O. Box 23, Nyamandlovu
BHEBHE, L. Y.W.C.A. - Rhodesia	St. Patrick's Mission, P. Bag 9030, Gwelo
BISHOP, J.W.S. Presbyterian	P.O. Box 8198, Causeway, Salisbu.
BJORNDAL, Major S. The Salvation Army	P.O. Box 33, Sinoia
BLOMQUIST, L. Methodist Rural and Industrial Development	Private Bag P 7024, Umtali
BOILEAU, P. M. ALOR - Adult Literacy Organisation of Rhod.	Adult Literacy Organisation, Shepperton House, 94 Cameron Street, Salisbury
BOZONGWANA, Rev. W. Anglican	St. Cyprian's Church, P.O. Heany Junction
BURGESS, J. Anglican	St. Paul's Rectory, Marlborough
CHAMBARA, M. United Methodist	Old Umtali Mission, P. Bag P 7024, Umtali
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CHITOMBO, Mrs. J. United Methodist	P.O. Mutambara
CHOTO, Mrs. J. United Methodist	P. Bag 636 E, Salisbury
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DHLAKAMA, A. United Church of Christ	P.O. Mt. Silinda.
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ELSENER, Rev. J. Roman Catholic	Bishop's House, P.O. Box 622, Gwelo
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GRACE (Sister) Anglican	St. James Mission, P.O. Box 23, Nyamandhlovu
HATENDI, Mrs. J. Methodist	Sandringham Homecraft School, P.O. Box, Norton
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HEYNS, Rev. P.H. Dutch Reformed Church	Morgenster Mission, P.O. Morgenster
HORSFALL, Mrs. A. R.C. Bishop's Conference	P.O. Box 8027, Rusape
HORSFALL, C. Natural Resources Board	P.O. Box 8070, Causeway, Salisbury
HOSKINS, W.A. Methodist	P.O. Box 8298, Causeway, Salisbury
HUBER, Bro. J. Roman Catholic	Gokomere Mission, P.O. Fort Victoria
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INGHAM, J.H. Beit Trust	18, Jameson Avenue, Salisbury
JOLSON, Rev. A.J. School of Social Work	School of Social Work, P.O. Box 6622, Kopje, Salisbury
LEGG, R.L. Methodist	Inter-Church Aid, P.O. Box 31190, Braamfontein
LOWE, Mrs. J. United Church	Chikore Mission, P.O. Craigmore
McNAMARA, Rev. P. Roman Catholic	P.O. Box 3750, Salisbury
MAKUZWA, Rev. C. Methodist	Chimanza Mission, P.O. Box 69, Wedza
MANGUNI, S.K. Hlekweni - Friends Rural Development	66 Exchange Buildings, Bulawayo
MANHIMANZI, J. Anglican	United College of Education, P. Bag T 5392, Bulawayo

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MAPONDERA, H.E. Ranche House	Ranche House College, P.O. Box 1880, Salisbury
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MEW, K. Ranche House	Ranche House College, P.O. Box 1880, Salisbury
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NEILSON, U.R. Devcraft (Pty) Ltd	Box 31190, Braamfontein, Transvaal

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REA, Mrs. K. Rhod. Christian Conference	Welsey Manse, 1 Princes Road, Belvedere
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ROBINSON, D.A.	Tall Trees, P.O. Ruwa
ROGERS, D. Methodist	P.O. Box H 100, Hatfield
ROGERS, E.W. Bishop's Conference	P. Bag 6622, Kopje Salisbury
SCHUMACHER, Dr. E.F. I.T.D.G. - London	Holcombe, Weald Way, Caterham, Surrey, U.K.
SEOKE, R.J. Dutch Reformed Church	P.O. Sikwane, Via Mochudi, Botswana
SEPTEMBER, McD. Lutheran	P.O. Rorkes Drift, Natal
SHAW, A.F. Rhod. Council of Social Service	16, Jameson Avenue, Salisbury
SMITH, G.A. Inst. of Adult Ed. - U.R.	P.O. Box MP 167, Mount Pleasant, Salisbury
SODERSTROM, K.H. Lutheran Church	P.O. Box H 97, Hatfield
SOMKENCE, O. Anglican	St. Patrick's Mission P. Bag 9030, Gwelo
STONE, B. United Methodist	Nyadiri Mission, P. Bag 636 E, Salisbury
TAYLOR, J.M. Agricultural Missions Inc	475, Riverside Drive, New York, N.Y. 10027
TURNER, T. Anglican	St. Anne's Secondary School, Goto, Bag 8026, Rusape
TUTSHANA, R.M. Anglican	Transkei Council of Churches, P.O. Box 65, Umtata. S.A.

Name / Church or Organisation	Address
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THOMPSON, Major A. Salvation Army	P. Bag 211 A, Salisbury
VOS, Rev. J.L. Dutch Reformed Church	Gutu Mission P. Bag 901, Gutu
WADDELOVE, Bro. F. Credit Union/Savings Clubs Movement	P.O. Box 8409, Causeway, Salisbury
WATT, Capt. J. The Salvation Army	Howard Hospital, P.O. Glendale
WUERMS, Fr. A. Roman Catholic	P.O. Box 123, Shabani
WRIGHT, M. Rhod. Christian Conf.	68, Carshalton Road, Marlborough
ZIMBIZI, J. Methodist (UK)	P.O. Box H 97, Hatfield

APPENDIX THREE

GUIDELINES FOR RURAL DEVELOPMENT

Resume of a Public Lecture by: Dr. E.F. Schumacher

Dr. Schumacher indicated that he would attempt to discuss the very difficult problem of rural development in a wider — global perspective under five guidelines.

He introduced his subject by asking what the reactions of a mythical space traveller might be to various imbalances if he were to visit the earth — e.g.

- The wealth of the rich compared with the poverty of the poor.
- The ability to land men on the moon compared with our inability to solve many of the ordinary problems of living.
- Raw materials leave factories greatly improved, while workers leave factories greatly degraded.
- Many people depend utterly on machinery yet industry has grown so vast that it is beyond the reach of those not already rich.
- The U.S.A. with 5,6% of the world's population requires 40% of all the world's resources — it would appear to be foolish for the rest of the world to imitate the U.S.A.
- There is a shortage of jobs, the reason advanced is a lack of capital — however, it is well known that you need more labour if you are short of capital.
- The rural people all want to live in towns, while those who have made any money want to get out of the towns.
- The countryside is becoming deserted, yet the great mass of humanity wishes to regain some contact with nature.
- There are great advances in medicine but hospitals do not become emptier — now an increasing number of hospital beds are occupied by people with mental illness.

Dr. Schumacher then suggested that there is increasing awareness of these problems at the international level, and concern that we might be destroying the very basis for our existence. He posed two questions: Have people become so materialistic that they put goods before people? Are they more interested in mass production rather than production by the masses?

Development is concerned not simply with extrapolation of the present, but with making a really viable future and this involves not only the poor countries, but the over-developed countries as well.

1. An appropriate scale of things

Agriculture has three tasks: Firstly there is the economic need to produce healthy food. Then there is the conservationist task — to maintain the soil, the landscape and environment — i.e.

beauty and permanence. Finally there is a third task -- for society to organise agriculture so that the land is accessible and the population can maintain contact with nature.

Dr. Schumacher concluded that the trends in agriculture throughout the world are not in these directions, and these trends must be reversed.

Industry involves little health or beauty, but at least there should be permanence. This is not the case today — industry is based on non-renewable fuels, the most prominent of which is oil. A gentler approach to the resource endowment of the world is required.

Industry provides work which is necessary because:—

1. Human beings need creative work to bring out their potential.
2. Work gives opportunity for social interaction between individuals.
3. Work can provide certain necessary and desirable standards of living.

Dr. Schumacher then developed the theme of evolving a social structure within which people can feel at home and tackle 'people-sized problems'. He suggested that the greatest problem in agriculture, industry and social organisation is 'giantism'. The slogan 'small is beautiful' implies recovering the human scale of things.

For example the city of Salisbury gives the impression of being the ideal size. If a city grows to the size of London the additional size does not add anything to its value as a city. Subsistence farmers are too small scale, but the organisation of agriculture in vast holdings is too large.

A test of scale involves three questions:

1. Is it humanly right?
2. Is it ecologically right?
3. Is it right from the point of view of the world endowment of raw materials?

Small units can dispose of their products in small markets, and a decentralised structure would make possible a tremendous saving in long distance transport.

2. **Simplicity**

The second guideline proposed by Dr. Schumacher is to make things simpler again. This also applies to consumption. Ghandi once said: 'There is enough in the world for everybody's need but not for everybody's greed.'

Any fool can make things more complicated but it requires a touch of a genius to make things simple again.

Complexity implies that goods become expensive -- out of the reach of the poor. 'Giantism' leads to complexity which further reinforces 'giantism'.

No matter how one educates the mass of the people, they cannot cope with complexity which demands individuals too specialised to be wise. Now we have the scientific knowledge and technical ability to make things simple again.

3. **Non-violence**

Non-violence applied to our general style of life is the third guideline proposed by Dr. Schumacher. For example curative medicine is violent compared with 'non-violent' preventive medicine. Energy from water, wind and solar energy is non-violent and non-pollutant compared to the combustion of fossil fuels or the use of atomic energy.

Pollution is a product of this type of violence. Man should work with rather than against nature. We should now use our great knowledge to find non-violent solutions (which also tend to be compatible with the concepts of smallness and simplicity) to find solutions to our many problems.

4. **People before goods**

The fourth guideline suggested by Dr. Schumacher is to consider people first and goods second. At present the priority is given to rationalisation, automation, productivity drives, etc. Only then are the social consequences considered. Money is not real compensation for people thrown out of work.

5. **Co-operative effort**

The final guideline concerns the size of the challenge facing mankind both in the underdeveloped and developed sectors of society. The real task is to find modes of co-operation when the various forces in society will really work together — government, business, voluntary organisations and academics, etc.

Dr. Schumacher spoke about combining what he called A.B.C. forces.

A Stands for administration, i.e. government and statutory bodies — who assuredly cannot tackle the tasks alone.

B Involves the businessman. The business man operates under a tough discipline — he must pay his way. We ned his expertise and knowledge of how to survive in a competitive environment.

C The C factor involves the communicators — the academics, the journalists — those who have time to think and write.

This fifth guideline means creating organisational structures to enable these people to combine their forces and work together.

Dr. Schumacher concluded by stating his belief that practical policies could be drawn from these guidelines. For example, scientific and technological research could be oriented to small scale equipment to enable people to help themselves, and organic methods of farming could be tried.

The change in approach should be gradual but the development task is somehow to make a viable future which is already visible in the present.

APPENDIX FOUR

A. REPORT ON THE MANICALAND REGIONAL CONSULTATION on the ROLE OF THE CHURCH IN RURAL DEVELOPMENT

OLD UMTALI METHODIST MISSION
February 4th — 6th, 1972

The following recommendations arose from the group discussion:

Group 1: Training schemes and coordination.

1. A coordinating committee to be created — to coordinate programmes already started, to gather ideas from different areas and make them available to others, to help with marketing if possible etc.
2. To start an educational programme to make our churches aware of the need for effective development-plans for rural areas, which will take into account both spiritual and economic aspects of development.
3. We further recommend that the curriculum for students at our different seminaries takes in special studies and practical work in rural areas. We feel strongly that the life at seminaries is not related to real life in TTLs and its problems.
4. We also recommend that at church-conferences time will be set aside for presentations of different Rural-development-programmes.
5. We recommend that development-programmes like M.R.I.D. — Hlekweni and Seke TTL, should be part of study programmes by clubs and churchbodies.
6. We recommend that the promoters of development-programmes establish soil-conservation plots in TTL or on nearby mission-land to show how soil can be made fertile again.
7. We request these training-centres to arrange in school-holiday courses in agriculture and home-industry, for teachers, church-groups and youth-organisations.
8. We feel the tractor-programme at Old Umtali Mission should be further developed to make our young boys better equipped to face the future. At the same it is helping to mechanize African agriculture in connection with better soil-conservation.

Group 2: Extension and development in TTL

1. We recommend that the Government's extension services in various fields in the rural areas be incorporated in one ministry of Rural Development apart from the Ministry of Internal Affairs (which should deal only with administrative matters).

2. We recommend that we stimulate the formation of church groups to help and encourage rural people in community affairs, to create savings-clubs, support young farmers clubs in projects like "The Butchershop in the Backyard", fertiliser clubs, effective soil-conservation and other programmes to lift the community-spirit.
3. We recommend that regular area seminars or regional conferences be held under the auspices of Christian Care in cooperation with the churches of the area for church workers, farmers wives, women club leaders etc.

Group 3: Understanding of Agriculture — sociological and environmental problems.

1. We strongly recommend that Teacher Training Institutes should have effective-practical agricultural teaching included in their curriculum.
2. The churches should help to improve communications between farmers and themselves through discussion groups taking up rural problems and stewardship of resources and promote all progressive agricultural programmes. In that way encourage a feeling that agriculture is a worthwhile and important vocation. The churches working as a free agency have a better chance to create a healthy outlook than any other authorities in the field.
3. We recommend that before starting new projects in these fields consultations should take place between Government Agencies, Tribal leaders and the programme initiators, to promote understanding and cooperation for the benefit and the welfare of all our people.

Group 4: Ecumenical support structure

1. Rural development programmes are costly and too big to be handled by one church alone. We need to learn to work together. Pooling resources and personel would be one such way and we strongly recommend the setting up of a coordinating committee, to serve such a purpose.
2. We recommend the creation of a marketing body of such a committee to assist the home-industry groups and clubs.
3. That one member of the Coordination-Committee, if established, becomes a fund raiser both inside and outside our country, to support all projects.

Group 5: Mission Farms and their use

1. We recommend that each mission farm having its distinctive problems should create an advisory board to assist in planning the best use. Such an advisory board should include two local farmers (one African and one European) two re-

presentatives of tenant-farmers (duly elected-not selected) two women (church and club) one Conex-Officer, the farm-manager and two representatives of the church concerned plus one representative from the Coordination-Committee (if such a body is established).

B. REPORT ON THE MASHONALAND CONSULTATION
on the
ROLE OF THE CHURCH IN RURAL DEVELOPMENT
RANCHE HOUSE COLLEGE, SALISBURY
February 25th — 26th, 1972

The Theological Basis for Development
Outline of Introductory Address by: Rev. A. Jolson

In Christianity there is a long tradition of a 'flight from the world' which was exemplified in monasticism and through the spiritual writers over the ages. Another tradition from the 16th and 17th centuries has been the coupling of 'election' with the possession of material goods.

Max Weber, the sociologist, used this latter tradition as the basis of his thesis that Protestanism brought about the growth of capitalism.

Rev. Jolson went on to say that many mission endeavours did tend to emphasize the present material needs and catered to the present by way of 'handouts' and thus created dependence. This resulted in a consequent 'lack of development'. Pope John XXIII, in his encyclicals 'Mother and Teacher' and 'Peace on the Earth' opened the way for co-operation in development between the churches.

We must develop the whole man. The Uppsala Ecumenical Conference of 1968 stated the need very well: 'In a world in which the whole of mankind strives to realise their common humanity, and in which all share proportionately hopes and despair, the Christian Church must identify itself with the Community of men if it desires to fulfil its mission of service and witness and administer responsibly the goods at its disposal'.

Development is more than making this world a livable place with decent human conditions. Development means initiating a cycle which will bring growth and growth on growth — a continuous evolution of man if you like. Basic belief in the humanity of Christ and how this fellow man (and God) has given a value and worth to each man provides the basis for a theology of development, which integrates economic, social and cultural theories of development.

The following recommendations arose from group discussions:
Mission Farms

1. That there should be a special conference on Mission Farms — that it should last for at least two days, with church Authorities, Farm Managers and with some tenants. This Committee could then bring forward recommendations to the National Conference. Perhaps representatives from Internal Affairs and CONEX should also be included.

2. That the church should not own farms — but in the present circumstances that church farms be held in trust for the African people until such time as this land can be disposed of to Africans. Until this is possible we must make best use of it.

Training Schemes

1. **Training Programmes for Rural Women**
   Women's training programmes should be re-examined to determine if they are meeting the real needs of women in rural areas.
2. **Evaluation of Institutional training courses**
   (and clearing house)
   A Co-ordination committee be created to co-ordinate programmes, already started, to bring together ideas from different areas and make them available to others. To help with marketing if possible, etc., and to help with evaluation of training programmes.
3. **Training programmes for rural leadership and skills**
   That where possible in Leadership Training, train a nucleus of leaders together.
4. **Follow-up to Institutional Training**
   Institutional Training needs follow-up to be successful, e.g. 'Hlekweni' makes extension follow-up available through church authorities or voluntary agencies. It is necessary to work carefully and co-operatively with the local authorities in follow-up areas.
5. **The School and Church as Adult Education Centres**
   In rural areas the church can function as a Social Welfare agency for people in the area — especially the school-leavers, e.g., it can provide carpentry, agriculture, building, and other training. The church should take the initiative in skills training making use of church buildings on a co-operative ecumenical basis.

Extension and Development in the Tribal Trust Lands

The participants spent all their time discussing various rural development projects and did not make any recommendations.

Ecumenical Support Structure

Strategy was outlined as:

1. For churches to define their objectives in rural development and to outline what has already been accomplished: what projects are now operating and what projects are contemplated.
2. Churches should get together to compare projects and aims.
3. Planning should then be undertaken where possible on a joint co-operative basis.

Practical suggestions for ecumenical action included:

a) **Heads of Churches** interested in rural development, the Christian Council, Christian Conference, and Catholic Bishop's Conference be invited to the National Conference. To invite Christian Conference to take part in the planning of the National Conference.

b) Get together ministers, priests, of different churches in any one local area to discuss development problems and projects. (Perhaps along the lines of Ministers Fraternal in urban areas.)

c) Joint training in development at grassroots levels is desirable,e.g. of theological students at the various seminaries.

d) Information should be made available on development between various project centres and Churches throughout Rhodesia.

e) Organise Open Days at project centres for people to come and see what is happening.

C. REPORT ON THE MATABELELAND REGIONAL CONSULTATION on the ROLE OF THE CHURCH IN RURAL DEVELOPMENT

HLEKWENI, P.O. BOX 708, BULAWAYO
January 21st — 23rd, 1972

Needs in the Rural Areas, a Challenge to the Church
Introductory Address by: Sister Mary McLeish

This topic is one that appeals to me very much. That is why I had the temerity to agree to talk about it to you. It is not that I think myself in any way qualified to speak, but I am glad of the necessity to reflect on what is, after all, the reason why we are here. By 'we' I mean my own group at Embakwe, which, like yours here at Hlekweni, declares itself to have opted for service in the rural areas of Matabeleland. The frightening thing is that goodwill is not enough, it can in fact be positively dangerous unless it is enlightened and informed. I mean the enlightenment of attitude and approach, not of technical or agricultural expertise. Therefore we need to articulate constantly to ourselves just what our goals are and seek together how best to attain them. We need that combination of reflection and action which Paulo Freire (the Brazilian philosopher of the 3rd World) has called 'praxis'.

First of all we must narrow down the topic. We are not talking here of all rural areas, but of those of Matabeleland. All rural areas suffer from an isolation which makes them slow to experience the benefit of this technological age — an age whose discoveries could and should ensure to every human being a life capable of allowing her to develop to the full her human potential. As well as these deprivations caused by isolation, our part of the world belongs to the areas called 3rd World. It is one in which legislation still further hinders development. This is so because legislation which prevents free interaction of groups stunts development of the total group but principally of those sections which are least in touch with new ideas and most in need of assistance.

Furthermore, here in Matabeleland, because of illiteracy and the precariousness of living, the bulk of the people do not even know of what they are deprived. When people are hungry, their horizons do not stretch beyond bread for today. It is wellnigh impossible for them to see that the real deprivation is not empty stomachs, but denial of their person-hood because of the sub-human standards of living. An added danger in such a situation,

is that people sell their birthright for a 'mess of pottage'. Those who carve out for themselves a better life, through education etc., are understandingably anxious to keep the small security they have found and only those cast in a heroic mould will jeopardize it in the seemingly impossible task of raising the standards of all their people. Indeed we sometimes find that they actually hinder progress. This is something which makes me question our whole educational system. To give a little knowledge and no positive philosophy of life is truly a dangerous thing.

People who have lived on the edge of starvation for generations are bound to be suspicious and fearful of the risk of accepting anything new. Little of permanent benefit has been given to better their situation and so new attempts are viewed with cynicism. People go on clinging tenaciously to customs which have outlived their usefulness, the phrase, 'it is our custom' can become a barricade. All our ancestors had customs to which many of our cultures were tied to their detriment. It has long been the custom for the Catholic Irish to hate the Orangemen and vice-versa (I am speaking of a very irrational aspect of my own culture because my background is partly Irish) and just let us look at where this accepted stand has led the Irish today. A good deal that goes under the name of custom is really a clinging to the known, even when it is not of benefit, rather than risk change to something unknown. So any innovations in practices of hygiene, prevention of disease, balanced diets, methods of husbandry, position of women, family and tribal relationships, methods of housekeeping and thrift are eyed with suspicion. All our ancestors and we ourselves have done the same when new ideas threatened the established pattern. This is a natural reaction since the cost of the possible failure is too great. What I am trying to say is that it is always a puzzle to me how we are inclined to sacralize African customs in a way that was never done with any other branch of the human family and this could be a very plausible block to change. God forbid that I should want to lose any of the rich cultural heritage of a gifted people but it is necessary to discriminate. Many customs are merely immaginary props or props to internal discrimination.

I hope that this does not give the impression that I would advocate riding roughshod over customs, far from it. On the contrary I do not think we could over-estimate the tact and respect needed to allow people to see things for themselves and not impose our own ideas of improvements on them. We will preserve the needed sensitivity if we see our service as mutual search that is to our mutual advantage.

Paulo Freire defined our goals very clearly when he wrote in 'The Pedagogy of the Oppressed': 'Oppression constrains the fearful and subdued, the 'rejects of life' to extend their trembling

hands. True generosity lies in striving so that THESE HANDS, whether of individuals or of entire peoples, need to be extended less and less in supplication, so that more and more they become HUMAN HANDS which work, and working transform the world'.

So the primary need is for a process of humanization brought about by the people themselves who, once they come to really appreciate their own worth, will seek to obtain the tools (literacy and 'know-how') which will enable them to look critically at their situation and give them the motivating power to transform their own society. Our initial task is to fan the brooding discontent with things as they are into creative power which will surely find the needed solutions.

We would be well on the way to the solution if our people came to realise just how powerful they are when they really pool their efforts. The rather rigid type of government which has served admirably to hold tribal life together can militate against the forming of a community today in which individual talents and ability for leadership in different areas of life are given scope. Great tact is needed when we attempt to work with a community, to ensure that the older and often old men who rule an area by right of age, and the wisdom that can come with it, are given their place, while they are encouraged to forego some of their inherited rights to give elbow room to the young. The flight to the towns carries away the young and enterprising, often to a life of frustration and degradation. They go because there is no scope for their initiative at home. Yet they are vitally needed to help build the kind of life that will satisfy the aspirations of future generations. The young people will more readily understand the reasons behind the farming methods needed in our dry area and the possibility of making the desert bloom with new methods of water conservation. I could not rate too highly the value of the Hlekweni contribution in this regard.

For me one of the vital and most neglected groups is the women. All over the world today women are demanding their rights as persons. Most people, especially men, are still so socially conditioned that they do not even see the discrimination between the sexes. In African society the discrimination is too blatant to be able to pass unnoticed. No real development can take place in the rural areas without a beginning being made to make women conscious of their position. Paradoxically the women are the strong people in the real sense. It is a kind of law of compensation that the oppressors suffer a kind of diminution of strength while the hardships involved seem to give a toughness of spirit to those who suffer under them. History supports this. Working among the women then we need women who are able to rise above the bind of sex and help to give other women a real sense of worth and a determination to be allowed to help make the rules and decisions that affect their lives. Their stronger moral

fibre, due to past suffering, will make them a tremendous strength to the whole group once they attain equality.

Now what part is the church called on to play in all this. If the church is not here she will be nowhere because she would have to be dead or have forgotten the Gospel not to respond to the evident needs. There are still some who see efforts to improve living conditions as merely humanistic, as meddling in politics, as a desertion of the Gospel in favour of the seed catalogue. All revelation of truth, our new insights into patterns of human behaviour, social structure, scientific discoveries are gifts which help us to interpret the gospel imperatives in our day. New insights bring new obligations. The pre-occupation with social justice found among so many Christians is just a twentieth-century way of assenting to the truth that Christ died for all men because we all have the same father. The challenge to the Church to-day is to put people before institutions; to put the spirit of Christ, the spirit of love and sharing before dogmas and rules of conduct. In areas such as ours this is a necessity that just cannot wait or people will lose faith utterly in the truth and relevance of the Christian message. We are challenged to meet people where they are, go among them, share their problems. Instead of imposing impossible burdens on them, help them attain a standard of living which in itself is a recognition of their innate dignity and can if God wills lead to belief in Christ's message and a new flowering of Christian concern.

One thing is sure -- we cannot remain uninvolved! 'If we are not part of the solution we are part of the problem! God grant that in the challenge facing us in the rural areas we are part of the solution.

The following recommendations arose from the group discussions:

TRAINING

Group A

How to educate the churches, church administration, pastors, laymen, teachers, about the agricultural and rural problems.

1. That student ministers should have a considerable time, possibly a year of practical work, in the rural areas before they go to the Seminary for training.
2. That all pastors in training should have the opportunity of training at Christian Rural Training Centres and also a month in urban conditions, studying such things as Trade Unions.
3. Refresher courses should be arranged for all ministers who are already i nthe field. Investigations should be carried out to see if this could be extended to all students in training, e.g. teachers, nurses, etc.

Group B

How to deal with Leadership Training.

1. That churches should start projects for school leavers such as carpentry, basketry, pottery, weaving, poultry keeping, etc., to try and stem the inevitable flow to town.
   It was also felt that churches should provide recreational facilities for young people in the rural areas.

Group C

1. That a national consultation be called to discuss lobola, its mis-use and effects. Informed information on the custom should be sought. This consultation would be open to other concerned groups.
2. That a Home and Family programme be initiated immediately by those who attended the Home and Family Consultation.
3. That the Ecumenical Arts Association be asked to run a workshop on the subject of:—
   a) dramatisation of problems in social life as a way of moral teaching;
   b) creating songs about topical problems and their solution.

Group D

Seminary and teacher training college and rural and agricultural studies.

1. That training institutions should try to:
   a) Ensure that students have practical engagement in the rural areas during their course.
   b) Arrange workshops on course material in rural areas.
   c) Encourage the maintenance of close relationships with those in these areas (e.g. family, friends, etc.).
   d) Ask students to go out and find the needs for themselves.
   e) Make time available for students to follow up genuine voluntary interests (perhaps agricultural).
   f) Give courses on needs of modern man.
   g) Integrate at the closest possible level, theory and practice.

EXTENSION DEVELOPMENT

Group A

How to follow-up dis-located people in the tribal areas.

1. That the National Conference set up a national clearing house with a national committee and regional committees subordinate to it for compiling and distributing information to people in tribal areas. (Existing media such as the Hlekweni Newsletter could be used.)

Group B

How to help farmers keep up with conservation regulations.

1. Courses on soil and water conservation should be run at rural training centres and ministers encouraged to attend.
2. Explanation and demonstrations on soil conservation should be included in all courses at Rural Training Centres.

Group C

How to proceed with some kind of organisational structure for "contact and consultation" of all rural and agricultural workers.

1. That local associations be formed of people who can meet regularly, with a common interest such as pigs, cattle, sheep and goats, grain, etc. These associations might well be united with savings clubs, and credit unions. Local associations could send representatives to regional conferences. They could send reports on experiments and experiences to a centre such as Hlekweni.
2. Regional Conferences of "experts". There is a great need for all who are involved in stimulating development to meet for an exchange of ideas, problems, etc. Such a conference should have no power to make decisions. This is most important if Government and other personnel are to meet in a free atmosphere.

HLEKWENI AND BULAWAYO CHURCHES RURAL DEVELOPMENT PROGRAMME

In addition to the courses and schemes already being run the following suggestions were put forward:—

Immediate

1. Courses for full-time church workers to re-examine the whole question of the church and the needs of the people and the possible resources.
2. Home making courses for married couples and those intending to get married.
3. Courses for fathers and prospective fathers.
4. Courses for both sexes together on the following subjects:—
   a) Adult Literacy showing its wider implications for life as a whole.
   b) Budgeting.
   c) Host and Hostess.
   d) Co-operatives.
   e) Soil and water conservation.
5. Longer courses both at the Centre and in the districts for such projects as home making, needlework, etc.
6. Sanitation and building of latrines to be included in as many courses as possible.

7. Courses should stress the right use of leisure and recreation.
8. Training of boys and men in skills to help them earn a small income. e.g. making sandals and door mats out of tyres, shoe repairing, simple furniture, etc.

Long Term Propjects

1. Projects such as building rain water tanks, guttering, etc., should be undertaken by Hlekweni-trained people on a commercial basis.
2. Pilot projects on supplementary irrigation should be set up.
3. Encouraging small projects already in existence such as the Sangweni leather work scheme.

Finally, the general feeling of the participants at the consultation was that it has been extremely valuable and that such a consultation should be held annually. It was felt particularly that a report back meeting should be held after the National Conference.

D. REPORT ON THE VICTORIA AND MIDLANDS REGIONAL CONSULTATION on the ROLE OF THE CHURCH IN RURAL DEVELOPMENT

Regional House SMB, Driefontein Mission, Umvuma
February 14th and 15th, 1972

The Theological Basis of Development
Introductory Address by: Fr. A. Wuerms

We have come here together, as Missionaries and Laymen who all have the advancement of our people at heart, to discuss some of the great problems which are confronting us; we represent the church, or the churches; we work for Christianity and are involved in the evangelization of this country.

This meeting was called together to discuss questions of development, of progress in general, and in particular to discuss the aspect of developing and improving agriculture.

Our first question is; what is the theological basis, on what religious grounds does Christianity seem to be compelled to involve itself in development? Is there not an urgent need for more evangelization, for preaching, for administering to the spiritual needs of the people? These needs seem to be plenty. Why intrude into the material sphere of development? The answer is:

Evangelization and Development are not two different terms

1. We find the basis of development in the essence of Christian teaching. We believe that the Son of God was made man, in order to redeem us and to lift us up into a higher level of existence, as children of God. He taught through his example and his preaching a new way of life. Among the norms for this new life he gave us, are words like: "Always treat others as you would like them to treat you; that is the meaning of the Law and the Prophets". Mt. 7:12. (The so called golden rule). "I have a new commandment to give you, that you are to love one another; that your love for one another is to be like the love I have borne you. The mark by which all men will know you for my disciples will be the love you bear one another". John 13:34. At the last judgement we will be judged according to our works of mercy. Christ says: "Believe me, when you did it to one of the least of my brethren here, you did it to me". Mt. 25:40. In short, we hear from Christ the great commandment of mutual love.

2. We see in history how Christianity was the leaven of im-

provement, of advancement, and progress in all directions. Works of education, of various direct engagements in charity were taken up by the Christians and later made the aim and purpose of orders, societies, and associations. Wherever Christianity got hold of a country, we see an improvement; a new culture is born.

In the Mission Decree of the Vatican Council we read: "The gospel has truly been a leaven of liberty and progress in human history, even in its temporal sphere, and always proves itself a leaven of brotherhood, of unity, and of peace. Therefore not without cause is Christ hailed by the faithful as "The expected of the nations, and their Saviour". (No. 8, p. 595)

3. In recent years the Roman Catholic Church has given out one proclamation after another encouraging the faithful to engage themselves in solving social problems and giving a valuable teaching for a better future. I mention: "Mater et Magistra" of John XXIII. (Mother and Teacher of all Nations), Paul VI: "The Progress of the Nations"; further the guiding teaching of the second Vatican Council with the important decree: "The Church Today", besides all the teaching which is touching development in the other pronouncements. A slogan of Paul VI has become well known: "Progress is another word for peace". Just recently the synod of the bishops in Rome has dealt at large with the problem of Justice and Injustice in the world.

4. Another reason why Christianity is involved in development is, because it looks always into the future, and believes in a final fulfilment. The Christians are guided by the vision "of a new heaven and a new earth". (Apos. 20:1) They know that 'It was God's loving design, centred in Christ, to give history its fulfilment by resuming everything in him, all that is in heaven, all that is on earth, summed up in him'. (Eph 1:10) In Christ we find the Alpha and the Omega, the beginning and the end (the completion). The followers of Christ cannot just stand aside and wait until this comes to pass. No, they will take in this great work of building the new world in activities of progress and improvement. They are taken up into this forward movement of development.

In the Missionary decree of the Council we read: "Thus, missionary activity tends toward the fulfilment which will come at the end of time. For by it the People of God advance toward that degree of growth and that time of completion which the Father has fixed in His power. By missionary activity the mistical body grows to the mature measure of the fullness of Christ (No. 9, p. 596).

Conclusion

Now a final remark. We all, the various churches, are faced with the same urgent problems in this country. It needs a great, common effort, with constructive, positive, creative work, in

order to succeed in a number of projects of advancement. This success depends very much on the mutual co-operation among all the churches.

We Catholics were given encouragement by the Vatican Council: "Co-operation which has already begun in many countries, should be ever increasingly developed, particularly in regions where a social and technical evolution is taking place. It should contribute to a just appreciation of the dignity of the human person, the promotion of the blessings of peace, the application of gospel principles to social life, and the advancement of the arts and science in a Christian spirit. Christians should also work together in the use of every possible means to relive the afflictions of our times such as famine and natural disasters, illiteracy and poverty, lack of housing and the unequal distribution of wealth". (No. 12, p. 354)

These are a few thoughts about the theological basis for development.

The following recommendations arose from the group discussions:

I. **Assessment of the Rural Situation**

1. The National Conference should bring home to the Churches that they are in a unique position to foster rural development because:
   - they are well represented in the rural areas;
   - they are in close contact with the rural population (know their needs, have their confidence);
   - they can provide the Christian motivation for development.
2. The National Conference should examine why it is part of the churches' mission to engage in development, show the value of human development in redemption and present a theological synthesis of evangelisation and development work.
3. The Consultation feels that much more knowledge is needed about
   - the traditional attitude of people;
   - the attitude towards development and progress;
   - the right approach to development projects (what schemes are successful and why?)

   and the Conference should study ways and means how this knowledge can be gained to overcome the lack of the proper type of education, the lack of confidence and initiative, the lack of self-reliance.

II. **Extension and Development Projects**

1. The National Conference should bring about a clarification of the official Government-policy (particularly of the Ministry of Internal Affairs) on the churches' involvement in socio-economic development in African rural areas.

2. Considering that the Government provides a considerable amount of expert (research) service, this Consultation is not clear to what extent it is necessary for the churches to provide a similar expert service in the agricultural field.
3. This Consultation feels a need to clarify what development projects the churches can promote thus supplementing and not merely duplicating or competing with the Government efforts in these fields.
4. The National Conference should set up an information service on extension and development projects undertaken by the Churches. This information should be geared both to the church workers and in practical form directly to the rural population. The publication of a Village Technology Handbook for Rhodesia should be considered.
5. This Consultation expresses its desire that the churches be included in the agricutural information service which government provides (e.g. through participation in district conferences, receiving printed material).
6. The Consultation feels that there is a great lack of information on what projects could be undertaken in low rainfall areas or how projects could be adapted to such areas.

III. **Training Schemes**

1. The Consultation thinks that the churches should make a special effort in adult literacy training. In order to be of practical value, it should be organised in connection with some project or scheme.
   The present adult literacy organisation is too rigid and not flexible enough for rural areas and for voluntary efforts, e.g. the qualifications for literacy teachers are too high, procedure to get started too complicated. If the organisation were more flexible, literacy teaching could be included in the evangelists' (catechists') work.
2. Although the churches' women's organisations do excellent work among African women their work and position could be further strengthened if they formed some kind of liaison organisation on national level and if they co-ordinated their development activities.
3. This Consultation established the need for simple management training (e.g. record keeping, budgeting, book-keeping). The churches could assist by including this in the educational programme of their organisations and paying special attention to this aspect when undertaking group projects.
4. The National Conference should make recommendations to the Churches how they can make better use of their own mission land and of their workshops for rural training.

IV. **The Rural Junior Secondary Schools**

1. This Consultation regrets that the original plan to have Junior Secondary Schools adapted to the environment has not been followed through, e.g. — instead of providing education for the youth from the area they have become boarding schools; the building and equipment requirements are too high; the school calendar is not adapted to the rural situation; the agricultural training is not carried out under the conditions of the Tribal Trust Lands.
2. The National Conference should make specific recommendations to the Ministry of Education how the Junior Secondary Schools can improve their image among the parents; carry out their agricultural and rural training to be of real benefit to the people of the area; be integrated into the extension service of the area.
3. The churches should be allowed to provide their own experienced staff for the management and practical teaching in these schools till local staff is sufficiently trained to take over.

V. **Hunger Relief**

The National Conference should examine to what extent their hunger relief programmes are contributing to rural development and whether these programmes are sufficiently co-ordinated with non-church efforts.

APPENDIX FIVE

RESUME OF BACKGROUND PAPERS

A. SILVEIRA HOUSE
MISSION ADULT EDUCATION CENTRE (CHISHAWASHA)

Initial Agricultural Scheme

(Background Paper by Fr. J. Dove)

An area where the people are favourable to Silveira House and where there is already some existing organization was selected.

The Organization chosen is the C.A. (Catholic Association) since it has already agricultural development as one of its aims. The C.A. is a National Organization and exists in practically every Catholic Mission area. It has branches and a Regional and National Executive Body. It has a knowledge of the ABC of Chairmanship.

A branch of the C.A. has been chosen in a Mission area (Tribal Trust Lands) where members have shown interest. Permission from the D.C. of the area has been obtained and the scheme approved.

Courses

It was proposed firstly to run awareness and motivation courses for this branch of the C.A., confining the courses to as compact a group as possible. If possible every member of this group will be brought to a 3 day Awareness and Motivation Course at Silveira House. At the Course they will be acquainted with the seriousness of the problem by scientific farming methods. They will visit Henderson Research Station, see demonstration farms in Tribal areas, visit a Fertilizer firm and the Grain Marketing-Board.

Initially the training courses will be short (less than a week) and are not so much designed to teach new methods in detail as to implant the desire to change. They are rather a psychological 'softening-up' exercise designed to broaden the horizons and the outlook of rural farmers so that they will see the need to change and will want to change. Thus by bringing these farmers out of their environment into a modern centre in a completely new environment makes a big initial psychological impact. Then by showing them modern scientific methods (using visual aids, films, demonstration plot and visits to Government Research Stations) the impact is even greater and one observes at once the desire to change. These farmers cannot now go back to their tribal areas and remain content with their primitive subsistence farming methods. An added motive is already in existence since all rural families are obliged to pay school fees and for this they need ready cash. The course shows them how to get this cash.

The value of bringing the farmers out of their environment may be shown by another example. In one area where erosion is extremely bad it was not until these farmers had seen a better area than their own that they were convinced of the seriousness of the erosion in their own area. They had lived with erosion all their lives and erosion gave them the incentive to change.

Therefore, these short courses give a psychological boost to their desire to change. At the same time simple methods of immediate change are shown to them, on the course, so that they will know how to begin.

Another very important aspect, that of group action is also taught to them. The farmers on any course come as a group from one tribal area (a village or nearby villages). We do not recruit individual farmers — they come as a group. The course takes advantage of this factor to urge them into group action (e.g. control of cattle from wandering over their arable land; early winter ploughing; solving water problems; purchasing fertilizer as a group etc.).

At the conclusion of each course the farmers are made to draw up their own resolutions for immediate change. It is they who think up these resolutions not us. We record their resolutions and then our Agricultural Lecturer and Extension Worker visits the farmers in their fields to see if they are carrying out their resolutions. The real teaching therefore begins after the course, in the field. The Extension Worker puts the farmers in touch with Government Agricultural Extension staff in the field.

Follow up

So it may be seen that the Agricultural Courses at present are really an initial psychological boosting, to effect change and group action. The teaching is mostly done in the field afterwards as "follow-up".

It was then envisaged that members of this group will discuss the matters dealt with on the Course with each other on their return, and at subsequent branch meetings of the C.A.

At this stage it will be necessary for a member of the Silveira House Staff, trained in Agricultural Development or a Government Agricultural Officer, to be in close touch with this group to encourage small beginnings and to help to solve initial problems leading them gradually towards group effort.

In conclusion therefore, the present tactic is to bring groups of farmers to Silveira House at the beginning of their training only in order to 'sell' to them the idea of change. We think this is best achieved by the impact of moving them out of their own environment to a modern Centre and by taking them on excursions from this Centre to nearby Agricultural Research Stations and demonstration areas. The 'follow-up' education and

training is then done in the field both by our Extension Worker and by the local Government Agricultural Extension Workers.

Possible Future Development

1. At this stage it will also be advisable to run Courses on the formation of a Savings Club (leading into a Credit Union) so that eventually loans can be provided through the Credit Union so formed. (One group has formed a Credit Union in 1972.)
   The formation of a Women's Club would be necesary, too for the group. Silveira House could provide training for this.
2. A final stage of development would be the promotion of local Industry if the group is large enough. Courses on business management, book-keeping, etc. would be necessary. The presence of a Supermarket would be an added enticement to future development.
3. **Development Aid**
   Once group interest has been aroused it will be necessary to assist with some minimum development aid (A Pump Priming Revolving Loans Development Fund was launched in the '70-'71 Season on a one acre basis. This aid should be the minimum, well supervised, and on a loan basis.) e.g. for fencing of the group area, hiring (later purchasing) of a tractor, purchasing of seed and fertilizer, supplementing existing water supplies, marketing of crops. (The Groups were registered with the Grain Marketing Board in 1972 and marketed their crops via the Grain Marketing Board.)
4. **Furthering of the Scheme**
   If success is met with in the initial experiment it will obviously involve expansion of the Silveira House Staff and equipment, and perhaps the setting up of demonstration of various kinds at Silveira House and in the Mission areas. It would be of much profit if each Central Mission had a demonstration plot. (A demonstration plot set up in Chishawasha Valley yielded 34 bags to the acre 1972).
   Sometimes groups are slow to make a move. Patient awaiting and constant encouragement will be necessary. If one group fails to react, there are a host of other C.A. Branches in which the experiment can be tried.
   Silveira House Staff are convinced that a real effort must be made **to help the people to help themselves,** and to encourage the younger generation from aimless drifting into the towns in search of non-existent white-collar jobs.

Comment on the Initial Courses run in 1969

The first Agricultural Awareness and Motivation Course was run in February 1969. Each course had a duration of three full days excluding arrival and departure days.

The courses have been part psychological — to assist the people to break away from their tribal mentality, and part practical — to demonstrate the potential of their land when farmed in a modern scientific manner. Finally to show the people how to organize and plan together, and to inform them of what help is available to them.

One marked success of the courses has been to introduce the people to their own local African Extension Officers and to convince the people that they should not fear to exploit whatever Government aid is available in the realm of pure Agriculture.

Once all the people from this one area have attended a course, then consideration can be given to promoting group action under the local C.A.

B. SAVINGS CLUB AND CREDIT UNIONS IN RURAL DEVELOPMENT

(Background paper by G.A. Smith)

Sponsorship and Promotion

Initially the savings club/credit union movement in Rhodesia was sponsored by the Catholic Church as a practical method of 'social action'. The main promoter is still the Catholic Church, although considerable progress has been made recently in broadening the sponsorship of the movement by involving other churches, voluntary organisations and developmental agencies.

There is no doubt that a comprehensive development programme based on savings clubs/credit unions provides an ideal action programme implied in the 'Theology of Development'.

Major factors which will increasingly involve the churches in this type of development programme include: the growth of the ecumenical movement and the search for meaningful co-operation at the action level; the unique rapport and trust which exists between the churches and their 'disadvantaged' members which is in contrast to many government agencies which tend to operate in an impersonal bureaucratic manner. Finally the churches have large numbers of pastors, priests, lay workers and leaders who increasingly understand development as the growth of the 'whole man' and the solidarity of all men.

The first step in establishing a credit union in Rhodesia is the formation of a savings club. During this stage members attend weekly meetings to deposit their savings and learn the relatively simple procedures involved in running a savings club. They build up capital in the form of savings, and they develop a group spirit of responsibility, trust and confidence. A savings club which has developed to this point can then be registered as a credit union. Loans can then be granted to members and other projects undertaken.

Savings clubs are useful organisations for the mobilisation of small-scale local savings which would otherwise be dissipated. In a study of farmer co-operatives in developing countries the authors note that traditional agricultural credit programmes are often regarded as a kind of 'poor' relief because governments and aid agencies seem to believe that small farmers are too poor to save money. However, there is ample evidence folowing the introduction of savings clubs in Tribal Trust Lands that although individual financial resources are meagre they do exist, and can be mobilised into sizeable sums for development purposes.

However, savings clubs are not an end in themselves, and the aim is that each should develop into a credit union.

In 1968 the National Co-ordinating Council for the Credit

Union Movement was established to promote Credit Unions throughout Rhodesia.

The 'National Council' is composed mainly of volunteers with skills in accounting, education, etc., who have an interest in 'social action' and development.

Prior to 1969 there was relatively little financial assistance for extension purposes and promotion of the movement was heavily dependent on volunteers. There is now a National Director, a part-time secretary and limited field staff to assist with the establishment of new clubs and with organisation and training. However, the need for voluntary action is a continuing one, both at the local and higher levels. This is as it should be in a movement which is democratic and based on self-help.

Promotion of credit unions on a pan-African scale is carried out by ACOSCA (African Co-operative Savings and Credit Association) which was established in 1968 with headquarters at Nairobi. Rhodesia is not a member of this confederation of credit unions.

The World Council of Credit Unions, with headquarters at Madison, Wisconsin performs a valuable extension function by promoting credit unions at the international level.

Simplified Procedures: Savings Stamps and Certificates

During the past year a saving stamp and certificate procedure has been introduced into savings clubs and credit unions. This has dispensed with the need for personal ledgers for each member.

Special credit union stamps for either five cents or ten cents value are purchased by members and stuck on to savings cards which hold twenty stamps. When a card is full it is surrendered for either a $1,00 or $2,00 savings certificate. Five dollars savings certificates can be purchased directly with cash and are bought by people with relatively large sums of money to save, e.g., on the sale of livestock or following crop payouts. Savings certificates are stuck into certificate books. Savings stamp cards and certificates are serially numbered and a register is kept of each. (Several commercial concerns have generously given assistance with the printing of stationery for the new procedure. The involvement of commerce in development in this constructive way, rather than 'hard sell' advertising, is particularly encouraging.)

The new system incorporates interest on savings, guarantees for loans, etc., and has considerably reduced the effort, skills and errors involved in the previous elementary book-keeping procedures. Present procedures have been reduced to a set of very simple steps for members, and a corresponding simple set of acounting instructions for committee members. This simplifica-

tion has now enabled members to devote more time to development projects.

Credit Unions and Development

Credit unions which develop from savings clubs give loans to members which are controlled by a 'loans committee'. These loans are given for provident or productive purposes and collateral is in the form of the member's savings with a co-guarantor where necessary. This is practical education in financial discipline amongs the rural and urban poor, which is commonly lacking in developing countries. The sequence in co-operative finance is as follows: savings, credit-worthiness, loans, productive use and repayment.

In addition to individual loans some credit unions have undertaken co-operative projects. For example, members have combined their individual loans and established a small project committee to purchase fertiliser in bulk. Advantages include a reduction in price and delivery of materials to the local area. Similarly, maize for food has been purchased in bulk by members in drought areas.

The mobilisation of local savings and effort for such local projects obviously releases Central and Local Government from at least part of the financial burden and responsibility for development no matter how insignificant.

Savings clubs may take several years to build up sufficient capital so as to operate as registered credit unions. However, in addition to their thrift function savings clubs can undertake local projects to meet members' needs.

Agricultural Development

The are major problems in providing credit for peasant farmers via government agencies:—

1. Farmers are unfamiliar with the use of credit and often lack the production skills to use credit to improve net income and repay loans.
2. Individual loans are small, consequently administration costs are high.
3. There is a lack of normal security for loans. Sometimes collection rates in government lending programmes are as low as 70%.

In many cases co-operatives are the only agency from which peasant farmers can obtain loans. The method of loan collection is normally by means of a 'stop-order' system. The farmer mortgages his crop — the loan being deducted when the farmer markets the crop through the co-operative. This system is subject to misunderstandings and abuses such as the 'black-marketing' of crops.

It has been suggested that co-operatives in developing countries have been prevented from achieving their intended purpose as institutions through which farmers can improve their lot and protect themselves from exploitation. Only a few developing countries have succeeded in using co-operatives as an institutional bridge between subsistence and modern agriculture.[1]

Very often the mass of small farmers are not much involved, and the local co-op committees are merely intermediaries between government officials and the people.

Many of these problems can be overcome when savings clubs are used as a major tool in rural development.

In Seki Tribal Trust Land in 1968 there was a poor harvest and a charitable organisation, 'Christian Care' supplied maize meal for distribution through the parish priest as famine relief to about seventy needy families. It was felt by the priest that this should be just a temporary measure so that people could grow enough to feed themselves. Accordingly, towards the end of the year fertiliser loans in kind were made to thirty-one people. The loans were not entirely repaid but actual defaulters were few.

In 1969, Savings Clubs were opened at three of the larger centres and the parish priest made the first endeavour to link agricultural development with the savings clubs. With the assistance of a small revolving development fund he bought lime, fertiliser and seed in bulk for issue on loan to members of savings clubs. Members were encouraged to keep their savings intact and withdraw only for emergency needs.

The 1969 project was limited to the bulk purchase of inputs and there was no attempt to provide technical training or advice on the use of these, or supervision to ensure that they were correctly used.

In 1970 an agricultural 'package programme' was organised to provide technical training and credit supervision. In order to mount this programme the 'National Council' of the Credit Union Movement agreed to pay the salary of a field worker for an experimental period of twelve months.

It was decided to limit participants in the project with assistance to grow half an acre or one acre of maize using recommended practices. This restricted acreage was to avoid involving participants in unrealistic heavy financial commitments, to keep management problems within bounds (especially labour) and to give participants experience on a small scale and confidence that there were no ulterior motives in the project. It also meant that

[1] **Farmer Cooperatives in Developing Countries.** Committee on Overseas Co-operative Development, 1430 k Street, N.W., Suite 1200, D.C. 20005 (No Date).

standard recommendations (based on a half-acre unit) could be prepared and thus avoid confusion.

Participation was limited to members of savings clubs. Payment for inputs (ploughing, lime, fertiliser and chemicals) came from a revolving development fund established with the aid of various charities and under the control of the local priest who ordered supplies in bulk. Local distribution and supervision of operations was under the control of the field worker. Participants started to repay the loan as soon as desired, and individual savings were a guarantee that the loan was paid in full. The present method is for the individuals to withdraw their savings annually to purchase inputs.

Despite poor rains, the mean yield per acre from the maize project field was 10.0 bags. This compares with the mean yield from other maize fields of 3.8 bags. These were homestead fields.

The long-term aim is for these savings clubs to develop into full credit unions and thus be able to finance agricultural development by means of loans to members. Until that time a revolving development fund will be necessary. Eventually the project should be entirely controlled and organised by the participants themselves who should also pay the field workers' salaries if they are still required. Training has a vital role in order to reach this level of operations.

A functional literacy programme has been organised as a service to members of savings clubs and the savings club committees are being trained to take over the local ordering and distribution of supplies. This will allow the field worker to devote more time to individual advisory work and credit supervision.

The package programme for the 1971/1972 season involved the cultivation of one acre of maize (for subsistance and local sale), half an acre for groundnuts (for sale) and quarter of an acre of a small grain, millet or sorghum (insurance against drought). Payment for inputs is now made by members directly from their savings.

Package programmes are now in the course of preparation for savings clubs in dry areas. These include drought resistant crops, cattle fattening and water harvesting and storage.

A health package, consisting of latrines and domestic water supplies, is also being prepared as part of a home economics programme for members of rural savings clubs and credit unions.

C. AGRICULTURE IN THE RHODESIAN TRIBAL TRUST LANDS

(Background paper by G.A. Smith)

Land

The Land Tenure Act of 1969 declares that in African areas African interests are to be dominant, and in European areas European interests are dominant. This Act apportions land between the races in Rhodesia.

Approximately three million Africans live in the Tribal Trust Lands which consist of about 40,000,000 acres of land. There are an estimated 600,000 tribal cultivators who plough about five million acres of land.

Robertson (1968) points out that alienation of land and the establishment of Reserves with defined boundaries meant the end of shifting cultivation. In a short while the process of deterioration started in these Reserves due to population and stock pressures. A vicious cycle of declining soil fertility and erosion was set up. This is partly the basis for complaints by Africans that they have been allocated the poorest land.

Individual tenure, implying security of tenure (at least in the arable land) and destocking where necessary, was seen as the answer to this problem and led to the Land Husbandry Act (1951).

Standard acreages and livestock holdings were decided by means of district assessment committees. (Arable holdings averaged between five and nine acres, grazing areas remained communal.) A number of individuals were dissatisfied with the handling of their claims and dissatisfaction increased as the speed of implementation of the Act increased from 1955. (The Secretary for Agriculture (1962) estimated that nearly 60,000 persons who had not been allocated were demanding land.)

By the late 1950's resentment became open revolt against the Act, the implementation of which was suspended in 1960. During the early 1960's the land situation in the tribal areas was chaotic. There was indiscriminate opening up of new lands, some Land Husbandery allocations were abandoned and conservation works were neglected.

The Land Husbandry Act was incorporated in the Tribal Trust Land Act of 1967 which provided for Tribal Authorities (Chiefs and Headmen) as the instrument for reverting to customary tenure, but ensuring the proper use and care of the soil. The content of the Tribal Trust Land Act was incorporated in the Land Tenure Act of 1969.

Livestock

It is estimated that there are nearly 2½ million cattle in the

TTLs together with about one million goats and half a million sheep.

There is a marked reluctance by tribal stock-owners to the sale of cattle even in drought years when losses may be severe. The Secretary for Internal Affairs (1970) reported 122,553 cattle deaths, while the number sold at organised sales was only 101,961. It is estimated that the tribal cattle population is increasing by about 6% a year.

However, Working Party No. 7 of the Phillips Commission reported in 1960 that 36% of all cultivators had no cattle at all. They pointed out that under the Alvord Rotation one beast was required to maintain the fertility of one acre. Thus the poorest people with no cattle must depend on fertiliser to produce crops yet they do not have the necessary finance to purchase fertiliser.

Phillips (1962) also drew attention to the fact that the average number of livestock owned by individuals is too low to allow an adequate income or to provide adequate nutrition. Many cattle herds are of an uneconomic size particularly in the lower rainfall regions where livestock production is the basis for the recommended farming system.

Development — Emphasis on Land Use

Development of the Tribal Trust Land is the responsibility of the Ministry of Internal Affairs. Since June, 1969, this Ministry has also been directly responsible for tribal agriculture.

In recent years the Ministry's policy has been directed towards the maintenance and strengthening of the authority of the Chiefs and other tribal leaders. This policy has been focused mainly at promoting local government and conservation and land use planning.

Responsibility for the land — its allocation and use — is now vested in the Tribal Land Authority. This consists of the local Chief and advisers nominated by him in accordance with tribal law and custom. The TLA may gazette local regulations for good farming and enforce rules for good land use.

Land-use planning policy in the tribal areas has been described by Murton (1971) as consisting of three phases. The first phase is concerned with the mechanical protection of the arable land. A conservation plan is worked out by agricultural staff and imposed by the Tribal Authority in the area concerned. By the end of 1971 it was estimated that 51% of cultivated arable land was fully protected; 21% partly protected (contours not up to standard size); 19% not yet protected and 9% did not require protection.

This phase is followed by discussions with the Tribal Authority concerning grazing management to deal with the major erosion which is taking place in grazing areas. Simple two-camp or more complex multi-paddock schemes have been commenced in many

tribal areas and are implemented by tribesmen with the advice of agricultural staff.

There were 295 veld management schemes operating in the TTLs in various parts of the country by the end of 1971 but the denudation of grazing areas in ecological regions IV and V of Matabeleland and Manicaland, where the livestock position is aggravated by large numbers of goats, is of particular concern. A marketing scheme is now in operation to reduce the numbers of sheep and goats in these areas.

The third phase in land use planning, which may be merged with grazing management, is known as the development area phase. This provides for the re-organisation of a haphazard settlement pattern to be carried out by the farmers themselves when they appreciate the significance of good land use and desire increased agricultural productivity.

Agricultural extension service

A technical advisory service is provided by the Ministry of Internal Affairs, and is staffed by approximately one hundred agricultural officers and other senior staff, and 1,200 African demonstrators and supervisors who work as part of the district commissioner's team.

However, the Secretary for Internal Affairs (1969) noted that Master Farmer training continued, but had been reduced due to the pre-occupation of staff with conservation duties. Similarly in 1970 extension of improved agricultural methods was neglected because of priority commitments on conservation and veld management.

Thus, from 1955 (with the introduction of the accelerated Land Husbandry plan) agricultural extension in the TTLs has been neglected compared with mechanical conservation and land use planning, except during the period 1963 to 1969 when Conex was responsible for agriculture in the TTLs.

Extension methods used at present include a 'Good Farming Competition' in Mashonaland — 897 Young Farmers' Clubs which are particularly strong in Manicaland and Victoria and 118 Master Farmer Clubs in Victoria (1971).

Capital

Towards the end of the Land Husbandry era Makings (1960) pointed to the need for working capital in African agriculture as outranking every other development requirement. He suggested that a great effort should be made to get the maximum amount of the prices back to the producers, and that the compulsory levy system should be replaced by a method of local contribution to local development schemes. In addition, he suggested government sponsored loan schemes for African farmers

to be closely integrated with agricultural extension services, until commercial credit is adequately available.

The problem of lack of capital (credit) for tribal cultivators has been outlined by Makings (1960) and Thorpe (1968). There is a desperate need for money to purchase fertiliser, seed, and basic tools and equipment — implements for land preparation and carts to transport stover, manure and crops. These could have an immediate impact on improving productivity.

However, amongst tribal cultivators there is great ignorance of the principles of credit, they lack commercial prudence, there is limited security. Lack of production skills, relative inaccessibility and the language barrier are added difficulties.

A viable loans scheme necessitates personal contact, careful explanation, assessment of risk and guided or supervised credit. The smallness of individual loans means high administrative costs for any conventional Government loan scheme.

Thorpe (1968) estimated that if cultivators in the TTLs adopted techniques recommended for progressive farming, the total capital required would be £26 million, although a proportion of this might be met from the farmers' own resources.

In 1964, the Native Development Fund Loans Scheme was transferred from the Ministry of Internal Affairs to the Ministry of Agriculture and became known as the Agricultural Loan Fund.

Prior to 1969, when the Fund was transferred back to the Ministry of Internal Affairs as a result of Government decision to transfer the responsibility for agriculture in tribal areas to that Ministry, a large percentage of loans was granted to African farmers on a 'community responsibility' basis. That is, loans were made to co-operative societies which relent to their individual African members. Thus members owed money to their society which accepted responsibility for full payment to the Fund.

The repayments position became unsatisfactory: to avoid stop-orders crops were marketed outside the co-operative or through another member who did not have a loan to repay. When Internal Affairs took over the Fund it was, therefore, decided to grant loans through district committees, headed by the District Commissioner to individual African farmers on a personally secured basis only with branded cattle as the main form of security. This led to a dramatic fall in the number of loans — from $466,000 in 1968 to $97,930 in 1969.

The Secretary for Internal Affairs (1969) noted that fertiliser use in TTLs was less than usual during the year due to the reluctance of tribal cultivators to take out loans. This was considered due to the branding of cattle as security for loans which was viewed with suspicion by Africans, but which had been

imposed to ensure repayments and to overcome the casual approach to credit.

Other development programmes — Co-operatives

A Co-operative Branch of the Ministry advises and supervises the co-operative movement. At the end of 1971 there were 288 registered primary co-operative societies, of which fifty-five were in Purchase Areas, with a total membership of 30,592. Thus only about 5% of tribal cultivators are members of co-operative societies.

There are also 10 Co-operative Marketing and Agricultural Supply Unions with a membership of 210 primary societies.

Primary Development

In recent years Government has also been spending in the region of $2 million (Rhodesian) on the primary development of the Tribal Trust Lands. This has been used to establish irrigation schemes, to improve water supplies in dry areas and to clear tsetse fly from large tracts of land. Irrigated farming land in the Tribal areas has been increased to over 11,000 acres. In the Gokwe District alone, some 80,000 people had been re-settled by 1970 from over populated and drier areas. They produce about $2 million (Rhodesian) of produce for sale — mainly from cotton.

However, it should be noted that the Phillips Commission (1962) estimated that over 45% of the tribal cultivators occupy land in the semi-extensive farming regions which are not ecologically suited to crop production. Thus despite re-settlement and irrigation development during recent years, a large proportion of the tribal population depends for its existence on extensive production under extremely difficult conditions.

Tilcor

During 1969 the Tribal Trust Land Development Corporation was set up to develop commercial, industrial, agricultural and mining undertakings for the benefit of the inhabitants. A major aim of TILCOR is to concentrate effort at tribal area growth points. This will involve the development of communications, secondary industry, crop receiving depots, integration of livestock with crop by-products, provision of townships and promotion of commercial enterprises.

This is a promising development, particularly if TILCOR can provide markets for increased productivity in tribal agriculture.

African Councils

The Ministry of Internal Affairs also actively promotes the policy of local self-government by the establishment of local councils which provide a variety of services in the tribal trust lands. Some have undertaken agricultural projects, including the provision of a dipping service.

It was estimated in 1970 that 55% of the rural African population was participating in local government. By 1971, 145 African Councils had been established out of a potential 260 and it was expected that another thirty-nine councils would come into being in 1972.

The promotion of community development and the establishment of local government has been a major development thrust of the Ministry of Internal Affairs in the Tribal areas in recent years. This **should** provide people with the opportunity of participating in the development of their own local community. However, it is worth repeating the observation of Phillips (1962) that community development is a vital adjunct to general development but is in itself no panacea. The priority, according to Phillips, is agricultural extension --- which is essential to improved production and related economic progress and social happiness.

Agricultural productivity

Despite government policy and the various programmes of the Ministry of Internal Affairs aimed at development of the TTLs the standard of tribal agriculture is low.

Dunlop (1972) has estimated the agricultural production in TTLs during recent years to be:—

	Per family
Production for own consumption	$70.00
Value of sales	$10.00
Total:	$80.00

In 1970 the total output from African agrigulture (including purchase areas) was estimated to value $67,5 million, of which $56,7 million went for home consumption.[1] The per capita output from African agriculture in 1970 thus was $22,50 or about $112,50 per family a year.

These figures indicate a very low standard of living, there is little surplus for sale and many cultivators sell no produce at all. The Secretary for Internal Affairs (1971) notes that possibly between two-thirds to three-quarters of TTLs families do not produce sufficient for their own food requirements in a less than 'normal season'. However, it should be noted that some individuals in the tribal areas do earn moderate incomes from agriculture. Less than 2% (fewer than 15,000) of tribal cultivators are Master Farmers, yet some of these in the better rainfall areas earn farm incomes of more than $300 to $400. Reid

[1] **Monthly Digest of Statistics.** Table 20. Statistics cover only sales to marketing authorities, and do not include savings or household services such as building. Estimates of consumption by African rural households are calculated by applying assumed per capita physical consumption to the estimated rural population.

(1971) also notes average profits of $40 an acre from cotton production in Gokwe district.

Margolis (1971) has drawn attention to marketing statistics which show that the tribal areas appear to be moving to more of a subsistence economy than they were in the past as far as the sales of agricultural commodities are concerned — except for sales of cotton. During the past eight years sales of agricultural produce have declined by $1,2 million per annum compared with the previous eight years.

This is not due to falling prices or lower production but is considered to be mainly due to the rapidly expanding African population of 3,6% per annum, and a consequent greater demand on the tribal lands for more food products so that they have less to sell outside. Other reasons may include greater cash transactions within tribal areas and larger amounts of cash transmitted back to tribal areas from relatives working in towns.

Some of the factors related to low agricultural productivity have been outlined by Hunt (1966). They include shortage of land (for ranching in the low rainfal areas), semi-permanent and periodic male absenteesim and lack of capital to purchase agricultural inputs. Other obstacles to development include poor communications in some areas and inadequate marketing facilities in certain cases. He concluded that the major obstacle to development in the tribal areas can be summarised as a lack of capital with the necessary management skill and knowledge by the majority of tribal cultivators.

The consequences of a stagnant or deteriorating peasant agriculture are well known:—

— growth of the national economy is restricted;
— the contrast of wealth and poverty can cause unrest;
— accelerated exodus from the land leads to urban unemployment and other problems;
— large areas of the country become rural slums.

The basic development problem which must be faced in Rhodesia is how to improve tribal agriculture to provide adequate subsistence and cash for a reasonable standard of living for its population, which is increasing at a rate of 3,6% per annum.

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D. METHODIST RURAL AND INDUSTRIAL DEVELOPMENT OLD UMTALI

THE CHURCH AND ITS ROLE IN RURAL DEVELOPMENT

(Background paper by Rev. L. Blomquist and D. Claircourt)

Which is easiest to do when famine strikes and people are starving? 1) To play on the feelings of the outside world for help for food and money or 2) to get down to hard thinking, planning and working to eliminate a famine or to at least eliminate the worst of the terrible sufferings due to the famine? The answer is perhaps obvious: Alternate I. Why? Because we do not think in terms of famine and starvation as a perennial affair. Besides food is available from other parts of the world, and can be easily transported anywhere, due to modern communications. Is there therefore any real need to even discuss the second alternative? "The green revolution" has made people a little weary of all this talk of the need for growing more and more. We get the impression there is enough food even when it is pointed out that the population explosion makes it a necessity to be on the alert. Figures recently released by the U.N. show that production does not keep up with the growth of the population in most parts of the world. It is only the increased production in "the old countries" that so far has saved us. (These are the facts as far as basic foodstuffs are concerned!) In most areas there is still a lack of fresh vegetables and meat and this problem is growing more and more serious. There will be less and less room for big herds of grazing cattle as the grazing areas are reduced yearly due to more land being put under the plough. The reason for this is simply that a lot of land has (through mismanagement) become unproductive. In this country for example, it has been stated that over 20% of the Tribal Trust Land is beyond reclamation.

Another problem has now been added: Large crowds of young people are moving in to the towns, seeking what they think are greater opportunities there. Only the old people remain on the land. They do not have the strength and the knowledge needed for modern intensive farming of even small units.

We are therefore **forced** to take up the second alternative. Any nation proud of being a nation, cannot survive, if it has to depend upon someone else to solve problems of this nature. The first thought that comes to one's mind is; "That is the Government's responsibility". There is no doubt that the Government should have the welfare of its people as its first concern. It should be the agency for solving this problem, but we also have to keep in mind, that no government can reach any further than the people **allow it!**

I do not want to go into that problem here, but want instead

to draw the attention of the church (and church-Authorities) to its responsibility in the development of the rural areas, and of the people living there. The church has helped with academic education and helped with building of schools. The church can be mighty proud of these achievements. We have equally rendered a good service through our hospitals and village clinics. But clinics are there to help people when they **get** sick! What about **the prevention** of sickness? The question is therefore; What have we done about the daily life of our people in their struggle to make a living, not only to survive, but to go forward in prosperity? Isn't it a field, where we have left a lot undone, and in many ways done nothing! It can be argued, that the church should not involve herself. She should keep on feeding people spiritually and leave the rest to other agencies. But why did the church engage herself in schools and hospitals? Other agencies could do that also! Let me remind you, that the Christian churches' responsibility is to **the whole man,** soul and body! Let me describe to you some programmes in which the Christian churches in the Eastern Districts of Rhodesia are involved.

It was started in a small way in 1967 at Old Umtali Mission by the Methodist Rural and Industrial Development Committee, but since 1969 is under the sponsorship of the Manicaland Branch of Christian Care, (an ecumenical action group composed of the Roman Catholic Church, the Anglican Church, the United Methodist Church, the United Church of Christ and the African Evangelical Church.) We realised that relief work of the type we undertook during 1968, (when Rhodesia was hit with worst drought ever recorded), in itself did not solve any problems. We decided to put part of our resources into creating a spirit of "help to self-help", and to find ways and means of assisting the growing rural population in finding better methods of developing and utilizing the small farms alloted them. The writer of this paper had the privilege of being the initiator of the programmes, due to the appointment he received on returning from overseas in 1966. The appointment was "Stewardship-promotion. Use your own initiative and imagination." 'Stewardship of Resources' became the most important part of the programme. It also led me to see more than before the importance of tackling the problems of rural people existing on and below a subsistence level that is the lot of rural people. **Malnutrition** struck me as the other main problem to tackle. The Christian church has a responsibility to the whole man, soul and body as said before. The church has to share the problems of daily life with the people if it is going to fulfill the Master's call: 'Feed My Sheep'. At the same time we have to keep in mind that it is as much a spiritual as a material problem. We must get people to see a way out of poverty and misery and to find a new way of life based upon the idea of Christian brotherhood.

The programme 'The Butchershop in the Backyard' was born! What does it mean? Just what it says! Make it possible for people to have a steady meat supply available all the time, not only occasionally. The programme's prime purpose is not commercial. Its aim it to fight malnutrition right on the spot. Its aim is to see healthier children as a must for the future. At a later date, when that goal is achieved, the commercial benefits can begin to materialize. Keeping in mind that the population will double between now and the end of the 1980's, more meat has to be available, and we do not get it, as mentioned before, through more cattle. Small animals are therefore the answer to solving that problem!

1. The programme is created firstly to help the **women** to care for the needs of their children. The women have been, more or less, the agricultural workers. The women are therefore initially the ones to turn to about the problems of producing food.
2. By enrolling the women in the programme they involve their **children** and, in that way, we could break the old habit of leaving the animals to take care of themselves. We could get the younger generations to see the need for CARE of animals and get a better animal-husbandry programme.
3. This programme would as mentioned before, a) produce the source of protein needed so badly in form of meat and eggs, and b) due to the increased amount of compost and manure from the animals it could triple vegetable production. The goal — green vegetables on the table every day!

We were thinking first in terms of small animals such as rabbits, chickens, ducks, turkeys, and penned sheep, goats and pigs. We also realised that to achieve results we had practically to show people how. Lectures were not the answer. People had to come and see and make up their own minds. They had to be convinced that they could do it themselves. Fancy buildings could not be part of the project. Stewardship of resources became a slogan instead. Grass and poles, a little bit of chicken fencing and willing hands . . .!

We developed the living model of what we thought could be done on a small piece of land at Old Umtali Mission. A couple of untrained boys were accepted as trainees and made the first structures that we needed for the rabbits and the chickens. Old rubber tyres became feeding-troughs and water fountains. The programme was under way. At this time Christian Care (March 1969) came into the picture and started to support the scheme. A monthly **3-day course** could now be held for women from all the Churches in the Eastern Districts. The women were selected by the churches concerned. The response has been very good and our students have established themselves at their homes better than we expected. With funds now available for a follow-up

programme, we think we can look forward to considerable progress. To date, (July 1972) we have had 24 courses with 230 students.

The **water problem** is closely connected with the development of such a programme and has therefore become an integrated part of our teaching. Water-storage can easiest be done through a 'water-harvester'. A water harvester is used to save at least part of the run-off:

1. If you have a corrugated iron-roof you put up gutters and lead the water into underground tanks. You can either build a series of smaller tanks, 12000 liter, (each 3000 gallons) or 3 larger ones of 36000 liter (9000 gallons each). A rainfall of about 22 inches on a roof 60' by 30' will give you approximately 108 000 liters (27000 gallons).
2. You can make a concrete platform 6' by 30' on sloping ground and build the tanks below. (You must fence off the area so no animals can walk on the platform).
3. Or if you can find a bare rock-surface you can use that as your platform and build the tanks below.
   The advantage of the water harvester is that you get **clean** water, and water at a time when people otherwise have to go miles to get dirty disease-infected water! You have it in your backyard! The water-supply is enough for the family unit, their garden and small animals.

A question often asked is: "Where is the cash profit in this programme?" The answer is: "This programme is firstly designed to fight malnutrition and to increase the sources of protein." If a family can produce all their meat requirements in their own backyard and be able to have eggs and vegetables every day, we figure their savings account at the end of the year for a family of eight will be about R$150. We also show practically how stall-feeding of goats, sheep and oxen makes a good contribution to the savings account and, in the case of oxen, gives a really good cash return. Using their home-produced grains in the feeding of the oxen people get three times as much as they otherwise would by selling them as grain. They can even increase their stock and still reduce the grazing area needed! The **overgrazing of the veld** is a problem at present. In addition they get another source of compost which will benefit the worn out mealie-fields.

Our programme can be used in many ways but it emphasises that there is no need for large landholdings to make ends meet and improve the cash economy.

The programme aims at **giving people dignity,** to change beggars into useful members of society and let everybody enjoy freedom and independence from hunger and poverty, and to show them a new way of life where both soul and body can be fed!

Farm-Training School Programme

Since September 1971 another interesting development has taken place in response to requests from parents. "What to do with my boy, who just has finished grade 7? He can not go on to Secondary education. He is too young to get a job and he has no practical training. Can you help us?" We decided to take a few school-leavers as trainees in an intensive farming scheme combined with the Butchershop in the Backyard-programme on a commercial base. These boys (the number is now 20) work in different activities on our small 50 acres intensive training-farm (under irrigation — 3 crops a year!) and get their theory-lessons in the evening.

We believe we can help these young school-leavers to get a good knowledge of modern farming methods. We also believe that in teaching them small animal husbandry on a commercial base they should be able to earn a good living in the future. We also intend to include a cattle fattening programme in this farm-training scheme.

The Tractor Programme

Third but no less important, is the tractor-programme. It has developed out of a junkpile of discarded tractors left over from an earlier programme which was discontinued. It is also the result of the 'Stewardship of Resources' programme. A European garage owner with a garage bordering the Old Umtali Mission was asked by the Church authorities to sell the junkpile.

We were both concerned about African agriculture, hampered as it is by ignorance and resentment against any new ideas. Tilling the soil is one of the most neglected areas in African agriculture. Both of us could see what could be done. **Contract ploughing** with trained African drivers! Such a programme would help the African plotholder in TTLs and give work possibilities to young African school-leavers.

It was estimated that only 3% of arable land in African areas was ploughed by tractors individually owned by Africans. It is uneconomical for a small plotholder to own a tractor. Could this be a church programme? Not all agreed! We think today that the importance of this programme is realised especially its double function of a) good, deep ploughing as part of an intensive soil conservation programme, and b) creating vocational training for African school-leavers facing unemployment.

The scratching of the soil by an oxplough at the end of a dry season, when the oxen are weak, makes good farming methods impossible. Good soil conservation needs good, deep ploughing.

Out of the junkpile, we assempled eight small 20 H.P. diesel crawler-tractors and the two young men we started with got busy learning how to operate them. We also assembled nine spare engines. At this stage "Brot für die Welt", a large Church

Donor Agency in Germany came into the picture and assisted together with the Methodist Church in Sweden. We could now take on four more boys for training, and through the interest of a local tractor dealer we were able to obtain three good second-hand wheel tractors of 40 H.P.

The Tractor and Training Programme is divided into two sections:— a) Training of young Africans in Tractor Maintenance, Plough Adjustments, Ploughing and Soil Management, Dam Construction and Road Maintenance. b) Lecturing and visiting African farmers in TTL and Purchase Areas by 'Ploughing Salesmen' on the subject of Soil Management and the advantages of mechanised cultivation.

Trainee Programme

1st February: Four months spent at M.R.I.D. Mission Farm, studying Soil Management and practical work with small animal husbandry and cropping. Pocket money of $3,00 per month is given at this time, plus acommodation, food and free medical attention.

1st June: Three weeks of workshop training — lectures, plough adjustments and farm machinery maintenance. Instruction courses on tools and tractor components. Participation in all workshop activities, including dismantling and assembling tractors.

20th June: Ten days of daily servicing of tractors and intensive driving instruction. Trainees are formed into crews of three per tractor and ploughing unit, supervised by a Second-Year Trainee/Driver per unit. Dismantling and assembling of ploughs followed by adjustments then proceeding to lands, under supervision, and ploughing for approximately three hours.

1st July: Main 'ploughing units' consist of two tractors and ploughs with one trailer and one caravan to sleep five people. Attached to this are four trainees and one supervisor. They proceed to the TTL to start 'Contract Ploughing' — the ploughing programme having been previously aranged by a 'Ploughing Salesman'. The Trainee is now receiving $4,00 per month pocket money.

Details of ploughing operation

With two trainee/drivers per tractor, each driver works 8 hours per day, consisting of 6 hours tractor driving, ½ hour tractor servicing and 1½ hours of measuring the lands to be ploughed. In practice we have proved that walking is essential to counteract the physical effect of 6 hours constant sitting on a tractor. No driver is allowed to drive a tractor until he has both serviced and signed for the servicing of the tractor. Each driver has a duty-free week-end. From 11.30 a.m. Friday until 11.30 a.m., Monday, every alternate week. The driver remaining in camp is

responsible for the main servicing on Saturday morning and remains 'in camp' over the week-end for security reasons.

Due to there being an excess of Trainee/Drivers to tractors, trainees are changed regularly with those remaining in the workshop. This system has its advantages in encouraging a spirit of competition among the trainees and the best are selected for ploughing-units up to 200 km. from base. At these units, usually one driver per tractor and the supervisor have acquired their driving licences

Personnel

Supervisor — A Trainee/Driver, usually in his third year, supervises tractor-ploughing and servicing. He is also responsible for arranging the ploughing from the lists given to him by the 'Ploughing Salesman'. He writes invoices, collects money and issues receipts. Each Saturday morning he completes tractor return forms and posts them back to base. He purchases supplies for the crew and organises stocks of fuel (often the main diesel tank is up to 15 km away and fuel has to be collected by tractor and trailer with 4 drums — 800 litres — 2 weeks supply for 2 tractors.)

Personnel for mechanical training as well as all permanent staff are selected from supervisors. These positions call for a high degree of concentration, a study of workshop manuals and spare part lists as well as to assist units and take care of their minor faults and adjustments. Also, he can advise on all aspects of unit operation.

Ploughing Salesman

Former ex-supervisors who have studied Soil Management and have ability to gain the confidence of the people. Able to work with Chiefs and Headmen, Church leaders, School teachers and African Government Agricultural Demonstrators. First visiting an area in order to arrange a further visit within a few days to meet the maximum number of people. A list of names is collected from each area and handed to Unit Supervisor, whose instructions are strictly to adhere to the names on the list.

Soil Management

Advising the African farmer to select 2 acres to be ploughed by tractor to 10", leaving as much 'trash' as possible to be turned in. 10" ploughing holds more water but, subject to continual rain, this soil will compact. So, with run-off of water and soil, erosion can still occur. However, with the continual ploughing-in of trash, there is a reduced compaction, enabling more water to be held. Rainfall onto 10" ploughing is less subject to evaporation. It is usual to have a hot sun within a day of good rains but evaporation is only lost from the surface soil.

To add fertiliser to abused soil has the effect of drying out the soil still further. Fertiliser is a necessity as deep ploughing in TTL will bring up a considerable amount of sub-soil. The crop residue is also ploughed in. This is the first stage of Soil Management. From a Ploughing Salesman's point of view, it is best to suggest a small acreage correctly handled; over the years the acreage could be increased. We must condition African farmers to accept the exsupervisor sufficiently for him to make a living from tractor ploughing by contract. To put intelligent manpower back into the TTL instead of the present drain to industry.

Often, a farmer will ask the question, "When do we use lime and compost?" The first stage of Soil Management mentioned will take a farmer from 1 bag per acre to 21 bags per acre. Testing for lime requirements must be considered with advanced soil management, producing 21 bags and over.

Compost

Providing it has been constantly 'turned' to stay 'alive' to absorb nitrogen from the air, this is ideal for the vegetable patch but for a large acreage it is usually insufficient quantity.

First stage Soil Management — 1) Depth of Ploughing, 2) Correct Fertiliser and Selected Seed 3) Ploughing in of Crop residue. Yields of 35 bags per acre require 50 kg of Nitrogen per acre, broadcast by hand, in amongst the standing stalks of a reaped maize crop before ploughing.

At no time is a disc-harrow recommended in the TTL. Due to a fine tilth created by the disc-harrow in soils without humus, they will compact far sooner and become more vulnerable to run-off and erosion. When early ploughing has taken place, it is suggested that the farmer should clean up his lands with a small ox-plough just to turn-in the weeds before planting the main crop.

To advise a farmer that $2.00 — $4.00 per acre for ox-ploughing or $4.00 — $6.00 for tractor ploughing, plus fertiliser and selected seed costing approximately $12.00 per acre, can yield 21 1bags per acre at $2.00 per bag. It is the first step to reducing erosion and also to feeding the increasing population.

Dam Construction

Ploughing for 20—21 weeks will not pay for equipment, so experiments have been carried out with dam-building equipment, to provide further income, utilizing the existing tractor-unit equipment. ½ cu. yd. scoop, lifted by the lower hydraulic lift arm of a tractor, and assisted by a single rear castor wheel, has an economic potential with a 3-minute turn-round equalling 10 yards per hour at 25c per yard. This is a better return than ploughing at $4.00 per acre in TTL.

Tractor drivers are ready for Dam-Construction work at the beginning of their second year. The advantages of dams in the TTL are great but the demand is low due to obvious financial reasons. However, it has been proved that where the first stages of Soil Management have been practised, there is a demand for small dams, i.e. 100,000 gallons to 1,000,000 gallons at a cost of from $200,00 to $1,000,00.

As you can see it is not enough to know how to drive a tractor. That is perhaps the easiest part of it. We feel that three years are needed to learn to be a good driver, mechanic and ploughman. These young men must learn to be on their own and, with less than three years training, they will not be able to do that.

A most important part of this programme is the economic aspect. As it is coupled with teaching, it is most difficult to handle. We are trying to attain a self-supporting programme, after the initial outlay on equipment which has come through gifts. It costs us about R$400 to carry a trainee through the three years. We also want to set aside, from the ploughing income, sufficient to cover the depreciation on the new tractors. We hope that in five years they can be replaced without asking for additional funds. We calculate that a charge of R$4.00 per acre (we find it easier to charge per acre than per tractor hour) on a nine hour working day, five days a week, with a minimum of four acres a day will achieve this. This includes the driver's salary, fuel, oil and maintenance. We now have thirteen tractors at work (two of them on dam construction) and twenty-five young men in training.

Public Relations is another important aspect to take into consideration. Our drivers represent the Christian church wherever they go which is why we have to be very careful in our selection and our training procedures. Religious instruction is therefore a part of the training. We feel very strongly that here as in all programmes of this type the training must be both for soul, mind and body.

E. HLEKWENI: FRIENDS RURAL SERVICE CENTRE

(Background paper by B. Henson)

In 1965, the Religious Society of Friends (Quakers) with the encouragement of members of the Christian community of all races decided to set up a training centre. Its primary purpose being to teach African men and women improved farming methods and homecraft. It was realised however, that this was only the beginning and provision was to be made for expansion in any direction that seemed necessary.

A farm south of Bulawayo was purchased and called 'Hlekweni' (the place of laughter), training activities began immediately. Over the last few years the centre has grown as more activities were embarked upon. From the beginning, Africans have been involved in the planning of the centre and have been guiding it by meetings, discussions and evaluation to cater for their needs.

It was initially called 'The Friends Rural Training Centre' but later it was thought that this did not cover all its activities, so the name was changed to 'The Friends Rural Service Centre'. Although started by members of one church, it was to be non-sectarian and should "serve" the whole African community, whether they be Christians or not.

The work of the centre covers a wide range of activities — training, extension, research, intermediate technology are just a few. Short courses are held for farmers and their wives in agriculture, home economics and crafts. Long courses for school-leavers and young men are held in agriculture and building. (The building course always includes some ex-detainees as rehabilitation and to give them a trade).

Emphasis is always placed on participants returning to the rural areas and no course is aimed at making a person employable. Instead they are encouraged to be self-reliant and to realise that it is possible to make a living at home. It is towards this that the courses are aimed. Improved farming methods mean more food of the right kind, with some extra for sale. For the women, better methods of cooking and homecraft mean healthier familes, and sewing and fibrework bring in extra money. Whilst people are on courses, whether they be run at the centre or in rural areas, it is possible to teach things other than those in the programme, such as co-operation and leadership. When a group of farmers is faced with the problem of improving their cattle by grazing control, fencing being too expensive is out of the question, the only way is co-operation in herding. If people can co-operate in one thing, they can in others. The idea is to present people on courses with problems in which the only solu-

tion is co-operation. Hopefully they will take these ideas and put them into practice.

Everyone who comes to the centre, whether for one week or one year, is a potential leader in his or her community and is treated as such. A man who is making a good living out of farming is respected in his community and can exert influence, and this is both realised and encouraged by staff. A number of school-leavers have been selected for training from one area so that when they return home and begin to introduce new ideas they will be able to draw strength from the group. Whenever possible, staff go and work in the rural areas.

Old trainees and leaders are visited and advice and help given to the individuals and the group that they may have formed, Hlekweni's influence extends for approximately 150 miles radius. Short courses are held in the rural areas which are very beneficial as they involve the whole community, even those who do not attend are aware of something going on.

Recruiting for courses was initially done by a few church ministers and school teachers, but now they account for a small number compared to the ex-trainees who are encouraged to "spread the word". People who have attended courses can purchase improved livestock from the centre and there is a revolving loan fund to assist some, such as the school-leavers, to get started.

Hlekweni works closely with other voluntary agencies such as missions, Young Farmers' Clubs, Christian Care (a charitable relief organisation) and the Y.W.C.A. With the Y.F.C. it provides training among other things, with Christian Care it provides technical knowledge and assistance in projects to encourage people to grow their own food rather than sit back and receive hand-outs. With the Y.W.C.A. it works closely in training and assisting groups.

The centre has one all important function which is particularly relevant to the situation in Rhodesia. It is a place where people of all races can come freely to meet and discuss in conferences and informal gatherings.

The following extracts from a recent report on the work of Hlekweni give some idea of the training and extension which is carried out.

1. Training

a) **Twelve month building and carpentry course.** This year's intake was of a high quality and it is amazing how quickly some of the men have taken to building. Andrew Ndiweni and Mordecai Mlotshwa, helped by two of last year's trainees, have benefited from their experience last year, and are very pleased with the training they have given already. With one exception, the trainees

are now taking part in all the Hlekweni activities, and have formed a choir. The evening on which they competed to see who was going to occupy the first completed house was memorable, the "old ones" winning by a point.

b) **Twelve months agricultural course.** This ended recently. We are disappointed in two of the boys, but the rest had a good course. The best student has been taken on the staff, one is building catchment tanks, and the rest have returned to work on their fathers' farms. The young man from Siabuwa, in the Zambezi Valley, has gone back to work two acres of irrigation. Another group of twelve has been started. Three of our trainers were once on such a course and they are taking more and more responsibility.

c) **Two week courses.** At the request of the members of the Young Farmers' and Y-Teens Clubs, four courses have been run on sisal work, needle work, poultry, rabbits, and irrigation. These were most successful as the longer period gave more time for instruction, but also the weekend for cultural and sporting activities. The traditional singing and dancing were exceptionally good. There were 52 participants in one course which strained our resources.

d) **One week courses.** A number of these have been held: pigs, poultry, sheep and goats, cattle, homemaking, needle work, cookery, irrigation, and a hostess course. The last held at the same time as the sheep and goats course, finished with a traditional evening, sitting round the fire, roasting peanuts, telling stories and riddles, singing and dancing.

e) **District courses.** Nine of these have been held, usually lasting three days. Cattle, sheep and goats, poultry, and various aspects of women's work have been thrashed out in the place where the problems are. Most of them have been successful, at one time there were 60 participants.

f) **One day courses and club visits.** Because of the increasing awareness of the work of Hlekweni, we have had 26 visits from clubs and groups from all over Matabeleland. These arouse interest in our methods of water conservation and livestock management and are a great help in recruitment for large courses.

g) **Leadership Training.** Six of the most promising trainees from previous courses have been kept on to train as potential leaders. This is a most important development. When we consider that they are ready, they will go back to their home areas and we hope they will have a considerable influence on their neighbourhood.

h) **YWCA / Hlekweni project.** Good work has been done in the Plumtree area and there is now a strong group of clubs there. Other clubs are weak and need strengthening. The workers have come to the conclusion that it is wasteful of time and effort to visit the individual clubs, and the policy will now be to hold

"workshops" in an area where there are several clubs, and where some practical training can be given. Pressure from the YWCA for the two workers to spend more time in Mashonaland and Manicaland will have to be resisted until the work and the clubs are really doing well in Matabeleland.

A Course for full time church workers at Hlekweni

A one week course for full-time church workers was held at Hlekweni during 1972. The course was aimed at showing the importance of agriculture and rural development in the life of the church, and the participants saw how the church must be deeply concerned with the social and economic aspects of the people's lives if it is to be the centre of the community.

Most of the church workers thought they had come to learn about the Bible, how to prepare good sermons or how to trap many people into the church, but to their surprise it only was not that. They learned how to keep and feed poultry, sheep and goats, pigs and cattle. Many wanted to know if it was really necessary to do all that. Yes, it was necessary for how would they meet the needs of the people if they did not deal with them in their different aspects of life?

They found that their work did not end in the church on Sundays but that it continued throughout the week with people in their homes and at work and thus helping them.

Rev. Stephen Manguni presented some of the problems that must be faced in rural areas in his opening address and the course members, who represented many denominations, had the opportunity to discuss the specific problems in their areas. Both men and women attended.

Every morning and afternoon the course members were responsible for feeding different animals and also had talks on how to keep such animals as cattle, pigs, poultry, rabbits, sheep and goats and also how to grow crops. This was an attempt to show that if a church worker is also seen to be a successful farmer then he gains not only the respect of the community but also the ability to give advice when needed.

In the discussions it was found that the Church has been engaged in the ministry, education and medical work. However a person's life is not complete with only these. There is also the social, home, agricultural and economic side of life which the Church has neglected. From here the church workers discussed how they could meet the needs of their people socially, at home, agriculturally and economically.

To summarise these aspects: The church could meet the needs of its people socially by organising different clubs, games, and a lot of handcrafts, work camps and open-day sessions.

The church has to try and discourage the separation of husband and wife. To try and find out the cause of divorces, to see

how life was between families outside the church. They found out that the Church or the minister had to help people in their agricultural field of life. He has to help them choose the right seeds and how to keep different kinds of animals. For him to do this, he himself has to know and practise good agricultural methods.

Economics was found to be a blockage in most rural areas. These church workers were taught how one could raise cash by using natural resources around us e.g. ilala, imizi, sisal etc. Different articles could be made out of these and sold for cash to help meet the needs of the family.

To find out how much they could do, the church workers had to do different projects. Some worked with ilala and others mended worn out garments etc. These church workers realised that the Church has done very little and it still has a long way to go, so as to meet the needs of the people in the rural areas. Communication was to be the key to success. To be able to deal with people, the Church has to communicate with them— to work with and for the people. There was a very good session on aids to communication. At the evaluation it was suggested that a whole course might be devoted to this next year. It was also agreed that a similar course to the one just held should be run and that as many churches as possible be asked to send delegates.

Extension Work

This goes on all the time, but not as many follow up visits are paid as we would like, we hope to remedy this.

Water Conservation

a) **Rainwater tanks.** Four men selected from the last building course have been building these tanks in four different areas. They each build one a week. The demand is beyond our ability to supply. Two men go out and provide them with cement etc. and put up the guttering. This is made at Hlekweni. This scheme and the one below are financed by Oxfam grants through the Bulawayo Churches Drought Relief Committee.

b) **Catchment tanks.** We have had a few failures among the catchment tanks we have built, and so, to check their methods, the four men engaged in this work are building one at Hlekweni.

c) **Listers and others methods of water conservation on arable land.** The idea is to see that the water falling on the land is absorbed. Various methods are being tried at Hlekweni and in selected areas of Matabeleland. We have received many requests from around the country for staff to speak on our methods of water conservation.

APPENDIX SIX

A NOTE ON THE MISSION FARMS CONSULTATION

by N.D. Rogers

The regional consultations held during January and February 1972 in preparation for the National Conference on Rural Development asked that we first have a consultation on mission farms. This took place at Driefontein Mission near Umvuma from June 20 to 23 with 35 delegates from 9 churches taking part. The aims were:

1. To share information, experience and ideas in order to clarify objectives, methods and resources.
2. To look at the possibility of help in developing Tribal Trust Lands.
3. To outline a Church Land Policy.

The varied conditions found on mission farms were illustrated by four managers who spoke of their farms in different parts of the country. Delegates then divided into groups to discuss aims for the farms. It was agreed we must aim to develop the full potential of the land whether farmed by the mission for food and profit, or by African tenant farmers. Land in the African area should be for African occupation and ownership, whilst land in the European area should be for African advantage through training centres. Sufficient land must be kept for mission use and development. Land which missions are unable to utilise properly should be leased or sold.

Aims for tenants were then considered. It was agreed we need to provide maximum security for good tenants, and encourage good discipline and community spirit. Maximum development can only come through the tenants' involvement and responsibility, and the removal of unsatisfactory tenants.

Problems in achieving these aims were noted and discussed later. The main problems were felt to be lack of money and men, and know-how, of management continuity, and of discipline. Also tenants' insecurity, population increase, difficult relationships, resistance to change, and government policy. These problems were considered in stages, first defining each problem, then examining different aspects of it (most problems are composed of many smaller problems, like a bundle of sticks) and then the obstacles to solution. Finally possible solutions were listed, leaving the actual solution and action plans for working out on each individual farm with the local people.

A session on "Changing people for self-help" was followed by discussion of what we can do to encourage farm tenants to do more for themselves. Increasing tenants' awareness, and giving them as much responsibility as possible were important steps

to take, and a change in mission attitudes was sometimes necessary.

Another session was concerned with training and outreach. Programmes of various kinds were outlined and then we discussed what we can do at Mission Farms to further rural development. Young people and women are usually more responsive and there are many opportunities through the clubs.

A committee was elected during the consultation to gather information, to arrange training courses, to channel requests and obtain help for agricultural projects. The heads of denominations were consulted and have since given their approval and blessing.

The "Mission Farms in Rhodesia" report contains details of all the sessions and discussions together with information on aid available, and other articles and background information.

Copies of the report may be obtained from Mr. N.D. Rogers, P.O. H 100, Hatfield, Salisbury.

APPENDIX SEVEN

DAILY DEVOTIONS

Conducted by Rev. John Burgess of the Anglican Parish of Marlborough, Salisbury

First Day

In these devotions I do not want to attempt to do the work of the Conference for it. Rather I want to reaffirm three of the basic items of our Christian belief.

We believe that this world is created by a good God who has written into its program all things necessary for its continuance.

Bible reading: Genesis Ch. 1, v .1-5; v. 26-31.

"And God said: "Behold I have given you every plant yielding seed which is upon the face of all the earth, and every tree with seed in its fruit." v. 29.

This world, even with its population explosion, is not out of control. The resources are available (we believe by faith) and only need encouraging. Without this assurance we could become over anxious and too hasty. Especially when some of our greatest victories in the past, e.g. in medicine, have caused some of our biggest problems in the present, e.g. care of the aged, and our "over" population. We should heed the advice of the surgeon before an emergency operation, "Take your time, there is not a minute to lose".

God is the surgeon, we are His co-workers. As he took mud and made man, so do we now through our agricultural processes.

But in the beginning God made the world out of nothing. He is not like an artist limited by materials he can use — as so many creation myths imply. His materials, and this earth are custom made. All our future needs are met by resources already written into this universe.

Second Day

We do believe that Jesus Christ still lives in the hearts of men.

Bible reading: 2 Cor. Chap. 8, v. 1-15.

"For you know the grace of our Lord Jesus Christ: rich as He was, He made Himself poor for your sake, in order to make you rich by means of His poverty." v. 9.

Paul rolls this high theological statement in the dust of dollars and cents as he encourages men to give. He had rejoiced to see very poor men learn to give generously as Jesus Christ lived in them (v. 5). There had been a chain reaction. Early converts like Barnabas recognized the sincerity of Paul and his powers of leadership, and the new leaders of the Church in Asia Minor came to appreciate this example of Christ through the teaching of Paul.

I would illustrate the same chain process in a leaderless,

"brain-drained" area of London dockland: George Burton (author of "People matter more than things") was the "Paul". Born in the Glasgow slums, poor and ill-educated, his early connection with Christianity was through signing a temperance pledge. He ran away to join the army, smoked heavily, lived loosely and was addicted (really!) to bridge. He always longed to help poor young people, but never had the stability to start. Through various crisis points his faith in Christ was built up until the Reverend David Sheppard (the "Barnabas") saw in him the sort of leader he needed in dockland. George was one with the people and got through to them as more talented people never could have done. But he was hard to work with, always resigning, and with wildly fluctuating spirits. But by the time of his death years later there were dozens of leaders in that area.

Great wisdom is needed to discover real leadership qualities and great patience is needed to persevere with them. Such wisdom and patience can come only from Jesus who showed the essence of leadership by "becoming immersed in our life". His leadership He still exercises by humbly living in with the George Bentons of this world, and through them changing the leaderless areas of life.

Third Day

We do believe the Holy Spirit is working in the whole universe to bring it to a fulfilling new birth.

Bible reading: Romans Chap. 8, v. 18-25.

"For we know that up to the present time all of creation groans with pain like the pain of childbirth". v. 22.

It is only the anticipated enjoyment of the baby that makes the whole process of childbirth endurable. God wants us to know that the pains of this life are productive; the whole of creation is expectant.

There is a close link throughout the Old Testament between prosperity, productivity and godliness, righteousness. This is reflected negatively in a reference to the Fall (v. 20) and positively in verse 21. The first Christians are seen as part of the whole of God's Creation. When Christ turned the tide of death for man by His resurrection He also affected the whole universe.

Every successful new-birth in our agricultural experiments is a foretaste of this future re-birth. It is not just chance that Jesus used parables of seeds, crop and harvest to describe His Kingdom. These things were written in at creation to help us understand how great is our hope.

This hope does not make us put our feet up; but encourages us to put them down and walk out to do His Will on this earth, knowing that in spite of all the pain and the effort involved in doing His Will it does lead to something as glorious as the re-birth of the whole of creation.

APPENDIX EIGHT
TOWARD A THEOLOGY OF DEVELOPMENT

Norman E. Thomas

What is Development?

What is development as men understand it? Originally used to refer to a human design or project, the term 'development' has now been expanded in meaning to express man's aspirations for more human living conditions.

Many early theories of development were narrowly economic. The goal of development was to be an increase in national wealth — in the total goods and services produced within a country in a given year.

Such views are now being challenged. Is an increase in goods produced necessarily development? Can a national increase in agricultural production which benefits only the rich farmers without improving the life of the masses of rural farmers be called development? Is it development if the new process of production results in higher human costs and suffering to the worker?

Today development is being redefined in human terms. Men must be the subjects, and not the objects, of the economic system. The goal of development must be understood as humanisation — the development of the whole man. It includes helping the individual to become aware of himself and of his place in society. It expands to embrace a concept of community in which all may share in decision-making — in deciding how the products of man's common labour shall be distributed.

The goals of development today are not only a concern of the economic and social planners who determine the technical feasibility of development projects. They should be a concern of every community leader. All should share a concern for the full development of human potential. All need to explore together the human values which will be enhanced or retarded by plans to develop scarce resources, and by the proposed organisations for their production and distribution.

Why a Theology of Development?

Why do Christians share in this concern for development? First, because we believe that the world we seek to develop is God's world, and that the people whose potential we seek to realise are God's people. Second, we believe that God our Creator has laid upon us as human beings a responsibility to develop wisely the created world, and that we can only succeed in this task insofar as we are responsive to His will. We need, therefore, a theology of development.

There are many central themes around which a theology of development could be organised. Let us consider three: **Creation, Judgement,** and **Redemption.**

Creation

A Christian theology of development begins with the affirmation that God, not man, is the centre of the world in which we live. All creation (including man) belong to God and must be responsive to him: "The earth is the Lord's and the fulness thereof, the world and those who dwell therein" (Psalm 24:1). Our existence and labour, therefore, have meaning only in relation to the intention and purpose of the Creator.

Freedom and responsibility are two great themes which must be held together in a Christian theology of development.

God gave man freedom of dominion over the created world. God gave a potential for growth and development: "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over . . . every living thing that moves upon the earth" (Genesis 1:28). In these words we understand God's will for development to be the fulfillment of human potential in harmony with man's natural environment (soil, plants, animals, water, air, etc.).

Too often the God-given power to have dominion and subdue the earth has been used to justify man's exploitation and wastage of natural resources. In the guise of economic development men have cut timber without replanting, plowed without contouring, and killed animals and fish without restocking. They have squandered irreplaceable natural resources like fossil fuels (coal and oil) without regard for the needs of future generations. Is an ever-increasing production (and therefore consumption of natural resources) the true goal of development? Today we are beginning to question this goal. Some would have us consider health, beauty, and permanence as alternative standards by which to judge development in both rural and urban areas.

We believe that to have dominion over the earth means that man has a God-given responsibility to use his resources to recreate and renew the face of the earth — not to consume and destroy.

Another failure of many development programmes is that efforts to increase production and develop economies of scale take decision-making from the many and give it to the few who are the managers of development corporations and agencies. True development should increase, and not curtail, the individual's real freedom and dignity. Man can fulfill his potential only when persons are free to make choices about their own future. This implies involvement of the whole community in decision-making concerning development priorities. Only then can persons develop a measure of self-respect and a sense of responsibility not only for their own well-being but for that of others as well.

Judgement

But God is active in all events not only as Creator but also as Judge.

The natural world in which we live is not like a piece of clay which a man is free to shape in any way he sees fit. Ecologists recognise that crucial for the success of development programmes is the recognition of the order, purpose, and interrelatedness of creation. Nor is human history a **tabula rasa** — a blank page upon which man can write his future. Our past affects our present decision-making.

Christians affirm that there is a moral order of history. The prophets understood the catastropies of history as in the main judgments against human pride and against man's effort to put himself in the place of God. Such judgement continues today. Where man has destroyed forests without replanting he has reaped gully erosion and even encroaching desert. His wanton killing of wild life in the plains, forests and oceans has resulted even in the extinction of many species.

To be given dominion by God over the earth is to become stewards responsible to the Creator for the wise use of all the earth. In regard to the land the concept of stewardship means that we recognise the land as a gift from God, that we humans are responsible for what happens to land, that we must learn scientifically to know the land and develop it, and that we are to pass on to the next generation land resources that are better than those we received. To those who have been given greater wealth and prosperity (as individuals or as nations) a greater stewardship is required.

By what criteria are we to understand our stewardship of the land and other natural resources? By what standards are we to evaluate development programmes? Standards of a **quantity** of production or consumption are insufficient — of increasing the gross national product, caloric consumption, level of industrialisation, etc. All such standards must be judged by what they do to human beings. "Will our production or income increase?" should be a secondary question in development planning. The primary question should be: "Will this plan develop the human potential? Will it increase human freedom, human opportunity, and human dignity?"

Christians seek to emphasize the human. We believe that the fulfillment of human potentiality takes place where there is freedom from injustice. Hunger, poverty, ignorance, ugliness, prejudice, and exploitation — all these are injustices which we must seek to irradicate through development programmes.

God is actively judging man. The report of the 1968 Beirut Conference on World Development (p. 15) expressed it well:

"God speaks to us in the demands of our fellow-men for bread, work, health, education — in short for human dignity and justice.

As to Cain, He says to us 'Where is Abel thy brother?' and to Cain's reply, 'Am I my brother's keeper?' 'The voice of thy brother's blood crieth unto me from the ground' (Gen. 4:9-10). As in the days of Isaiah, so today He calls us to the true religious observances, 'To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke . . . to give thy bread to the hungry, and . . . bring the poor that are cast out to thy house' (Is. 58:6-7). So also Jesus Christ described the final judgement 'Inasmuch as ye did it not unto one of the least of these, ye did it not to me" (Matthew 25:45).

Redemption

But God does not cease His activity with creation and judgement. He is actively at work to redeem this world and all who labour in it. We believe that God is actively at work in the development that is taking place. Our faith in God's work of redemption is grounded in the Incarnation — that when man was mired deep in selfishness, God sent Christ His Son. His death upon the cross shows God's forgiving love and that God seeks through suffering and death to redeem man.

God calls those who respond in faith and love to be involved in the world of suffering and injustice. To withdraw into a concern for "spiritual" matters is to make a mockery of Christ's incarnation and death upon the cross. Response to God's saving love impels us to be concerned about human development. As Christ was the "man for others" concerned for the poor and marginal men of his day, so he calls us to be "men for others" who are concerned for the human development of every person regardless of tribe or nation, colour or creed.

All of us are aware of those tensions, inequalities and bitterness which tempt us to develop plans which benefit primarily those of our own nation or race. How can we avoid such partisan and parochial concerns? As Christians we believe that because God is father of all mankind, and Christ died for all, that therefore all men are brothers. This conviction can undergird a view of the community of all mankind which is essential for a world philosophy of development.

A Christian's area of concern must be nothing less than all mankind. The world ecumenical assembly at Uppsala in 1968 stated the need very well: "In a world in which the whole of mankind strives to realise their common humanity, and in which all share proportionately hopes and despair, the Christian Church must identify itself with the Community of men if it desires to fulfill its mission of service and witness and administer responsibly the goods at its disposal."

Christians must be comitted totally to a concern for the

development of all humanity — to unity and justice in the world society in which before God we are one human family.

Is this a realistic hope? Christians say "Yes". Of all the world's religions Christianity provides most adequately a theology of hope for progress in human development. This is not a utopian hope in man's perfectability or altruism. It is rooted instead in a confidence in God's activity and man's capacity to respond to God in faith and love.

Our concept of history is dynamic not static. God is continually at work to bring His creation to fulfillment. History therefore has meaning beyond the present. It is a dynamic process in which man has a potential either for creative fulfillment of God's purposes of for rejection of them in disobedience and destructiveness. Ours is a Christian realism based not upon a utopian optimism in man's perfectability, but upon God's providence and man's capacity to be in partnership with God. Ours is a faith in Him who has promised, "Behold I make all things new" (Rev. 21:5).

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